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FOUR SERMONS,

PREACHED

AT THE FIFTH GENERAL MEETING,

OF THE

London MISSIONARY SOCIETY,

MAY 8, 9, 10, 1799:

BY THE

Rev. J. FINDLAY, Paiſley.
Rev. J. TOZER, Taunton.
Rev. J. MOODY, Warwick.
Rev. G. C. BRODBELT, Aſton-Sandford.

TO WHICH ARE ADDED,

THE REPORT OF THE DIRECTORS,

THE

PROCEEDINGS OF THE MEETING,

AND A

LIST OF THE SUBSCRIBERS.

BY ORDER OF THE DIRECTORS,
PUBLISHED FOR THE BENEFIT OF THE SOCIETY.

London:
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1799.

PRINCETON

INTRODUCTION.

BENEVOLENT exertions arising from human passions are often transient, while efforts originating in the designs of Providence, and suggested by his Spirit, are permanent, progressive, and successful; a circumstance which augurs favourably of the issue of Missionary endeavours, since each annual meeting of the Society, to the 5th, which we now record, has encreased in zeal, vigour and unanimity; indeed, the favourable circumstances which have attended the first efforts of the Society, have strongly inscribed the divine approbation on the objects to which they have been directed, and warrant us, at least, to hope, that the Lord will eventually crown them with success.

The assemblies of the present year, are no less pleasing and devotional, than in the preceding, and the respective discourses were delivered with the like animation.

But as the particulars were detailed in the Evangelical Magazine, for June last, it is here unnecessary to be minute. The first discourse was delivered by the Rev. J. FINDLAY, at Surry Chapel, on Wednesday morning, May 8; and in the afternoon, at Haberdasher's-Hall, J. HARDCASTLE, Esq. in the Chair, the subjoined report of the Directors was read by the Secretary, and approved.—The same evening, the Rev. J. TOZER, delivered his discourse to a crowded auditory, at the Tabernacle.

On

On Thurſday morning, the Society again aſſembled at Mr. Tower's Meeting, Barbican, and after prayer, and the recital of ſome pleaſing intelligence of the ſpread of the Goſpel, in America, and the Weſt Indies, by the unwearied labours of the Methodiſts, they proceeded to determine, by lot, which of the Directors of laſt year ſhould be rendered ineligible, and to chooſe new ones to ſupply the vacancy.

In the evening, Rev. Mr. MOODY preached at Tottenham Court Chapel; and in the morning following, the Rev. Mr. BRODBELT, at St. Luke's Church.

On Friday afternoon, the Society again aſſembled, at Haberdaſhers'-Hall, and voted thanks to the reſpective preachers; after which, were paſſed the following, among other important reſolutions: viz. "That the Directors be impowered to prepare one or more Miſſions to the Sandwich Iſlands, and other Iſlands of the Pacific Ocean, and to forward the Miſſionaries by an American or other veſſels." And "that they be alſo empowered to furniſh Miſſions to the Greek Indians, to Burmuda, to Canada, to any of the Weſt India Iſlands, or any parts of the coaſt of America, or Aſia."

After theſe reſolutions, the anniverſary concluded with the very pleaſing and ſolemn ſcene of a public adminiſtration of the Lord's ſupper, at which, about 50 miniſters, beſide lay-members of the Society, were communicants.

PROPERTY OF
PRINCETON
THEOL. SEMINARY

A LIST OF THE DIRECTORS.

LONDON.

JOSEPH Hardcaſtle, Eſq. Treaſurer, *Ducksfoot-lane, Thames-ſtreet.*
Mr. John Allday, *Carliſle-ſtreet, Soho.*
Henry Boaſe, Eſq. No. 56, *Pall Mall.*
Mr. Robert Campbell, *Marybone-ſtreet, Golden-ſquare.*
Mr. William Clark, *High-ſtreet, Southwark.*
Mr. David Cooke, *Trump-ſtreet.*
Rev. George Durant, *Spital ſquare.*
Samuel Faval, Eſq. *Tooley-ſtreet.*
Samuel Foyſter, Eſq. *Tottenham-ſtreet.*
George Gaviller, *New-road, St. George's in the Eaſt.*
Rev. Thomas Haweis, L. L. B. and M. D. *Northampton Chapel.*
James Hamilton, M. D. *Artillery-place.*
Stephen Hough, Eſq. *Taviſtock-ſtreet, Bedford-ſquare.*
Rev. Rowland Hill, M. A. *Surry Chapel.*
Rev. John Humphreys, *Newington Butts.*
Thomas Hodgſon, Eſq. *Mark-lane.*
Rev. George Jerment, *Weſton Place, Pancras.*
Rev. Joel Abraham Knight, *Somers Town.*
Rev. Alexander Mather, *City-Road.*
George Wilkinſon Meriton, Eſq. *Mills-ſtreet, Dock Head.*
James Neale, Eſq. *St. Paul's Church-yard.*
James Nelſon, Eſq. *Park-lane.*

Rev.

Rev. William Nicol, *Sloane-ſquare.*
Samuel Pindar, Eſq. *Falcon-ſquare.*
Rev. William Francis Platt, *Holywell-Mount.*
John Rainier, Eſq. *London Field, Hackney.*
Joſeph Reyner, Eſq. *Duck'sfoot Lane, Thames-ſtreet.*
William Shrubſole, Eſq. *Old-ſtreet Road.*
William Sims, Eſq. *Sun Tavern Fields, Stepney.*
Rev. James Steven, *Thornhaugh-ſtreet.*
Chriſtian Sundius, Eſq. *Fen-court, Fenchurch-ſtreet.*
Rev. John Towers, *Barbican.*
John Walcot, Eſq. *Greenwich.*
Rev. Alexander Waugh, M. A. *Saliſbury-place, New Road, Marybone.*
Mr. David Witaker, *Hackney.*
Rev. Matthew Wilks, *Old-ſtreet Road.*
Rev. Thomas Williams, *Stepney.*
Thomas Wilſon, Eſq. *Artillery-place.*
Joſeph Wilſon, Eſq. *Milk-ſtreet, Cheapſide.*
Rev. William Winkworth, *St. Saviour's, Southwark.*
George Wolffe, Eſq. *America-ſquare.*
Mr. Samuel Yockney, *Bedford-ſtreet.*

THE COUNTRY.

Rev. Richard Pearſall Allen, *Exeter.*
—— Charles Atkinſon, *Ipſwich.*
—— John Bailey, *Clavering, Eſſex.*
—— Jehoiada Brewer, *Birmingham.*
—— George Campbell Brodbelt, *Loudwater, Bucks.*
—— Samuel Bottomley, *Scarborough.*
—— J. S. Charrier, *Lancaſter.*
—— Joſeph Cockin, *Halifax.*
—— John Cooke, *Maidenhead.*
—— William Davidſon, *Newcaſtle.*
—— Archibald Douglas, *Reading.*
—— Samuel Greatheed, *Newport Pagnel.*
—— Thomas Grove, *Walſal.*

Rev.

Rev. John Hey, *Briſtol.*
—— Joſeph Jefferſon, *Baſingſtoke.*
—— —— Kirkpatrick, *Sutton-Aſhfield, Nottingham-ſhire.*
—— William Kingſbury, M. A. *Southampton.*
—— Samuel Lowell, *Briſtol.*
—— George Lambert, *Hull.*
—— Robert Little, *Hanley Green, Staffordſhire.*
George Livius, Eſq. *Bedford.*
Mr. John M'Dowell, *Falmouth.*
—— Minchin, Eſq. *Goſport.*
Rev. Herbert Mends, *Plymouth.*
—— James Moody, *Warwick.*
—— —— Newton, *Witham, Eſſex.*
—— John Mead Ray, *Sudbury.*
—— William Roby, *Mancheſter.*
—— Joſeph Slatterie, *Chatham.*
—— Jonathan Scott, *Matlock.*
—— Joſeph Smith, *Mancheſter.*
William Skinner, Eſq. *Briſtol.*
Walter Taylor, Eſq. *Southampton.*
Rev. Iſaac Tozer, *Taunton.*
—— George Weſt, M. A. *Stoke by Guildford.*
—— Edward Williams, D. D. *Rotherham.*
—— ——, Wood, *Rowell, Northamptonſhire.*
—— John Blackall, *Berwick-upon-Tweed.*
Mr. William Eaſtman, *Portſea.*

WALES.

Mr. David Charles, *Carmathen.*
Rev. Thomas Charles, *Bala.*
Rev. David Jones, *Llangan.*
Mr. Benjamin Jones, *Haverford Weſt.*

SCOTLAND.

SCOTLAND.

Rev. Ebenezer Brown, *Inverkeithing.*
Rev. James Black, *Dundee.*
—— George Cowie, *Huntley, Aberdeenſhire.*
—— John Findlay, *Paiſley.*
—— Collin Gillies, *Paiſley.*
—— Robert Hall, *Kelſo.*
Robert Haldaine, Eſq. *Airthrey.*
Rev. William Innes, *Dundee.*
—— James Mackinlay, *Kilmarnock.*
—— James Mackenzie, *Glaſgow.*
—— Angus Mackintoſh, *Tain.*
—— John Smart, *Stirling.*

IRELAND.

Mr. Albert Bleſt, *Sligo.*
—— Chambers Eſq. *Dublin.*
Rev. George Hamilton, *Armagh.*
—— —— Walker, M. A. *Dublin.*

PROPERTY OF

THE REPORT OF THE DIRECTORS TO THE MEMBERS OF THE MISSIONARY SOCIETY,

At their Fifth Annual Meeting, held the 8th Day of May, 1799.

Chriſtian Brethren,

BEFORE we enter into a detail of the proceedings of the paſt year, we think it incumbent on us, as a religious ſociety, to make our devout acknowledgment to God for the privilege we continue to enjoy, of deliberating on thoſe meaſures, which are adapted to promote the beſt intereſts of the human race, and are intimately connected with the honour of that adorable Saviour, who has a claim on our unwearied ſervices and everlaſting gratitude.

Whoever reflects on the preſent diſaſtrous condition of the ſurrounding nations, and contraſts it with our own undiſturbed ſecurity, will not deem this tribute of grateful praiſe, from Chriſtian men and miniſters, aſſociated together in ſuch circumſtances, unreaſonable. For though it be an invariable maxim with us to abſtain from all political diſcuſſion, we do not profeſs to be inſenſible to the intereſts of the nation in which we reſide, nor unmindful of that diſtinguiſhed preſervation for which we are ſo peculiarly indebted to the Great Ruler of the univerſe.

The rapid and aſtoniſhing changes which have

been recently produced in ſome of the governments of the world, we behold with emotions and views, in ſome reſpects peculiar to thoſe who ſurvey all human events through an evangelical medium, and as ſubordinate to the diſpenſations of grace. We are ſure that the adminiſtration of all things is in the hands of our exalted Lord, whoſe wiſdom will order, and power effect the purpoſes of his own will, and ſo overrule ambition, folly, wickedneſs, infidelity, and profaneneſs, and whatever in itſelf tends to injure or diſturb the peace of ſociety, as to ſet up and eſtabliſh that kingdom, which is an everlaſting kingdom, and that dominion which ſhall never be deſtroyed.

Throughout the eventful lapſe of ages this obſervation has ſeldom admitted an illuſtration more ſtriking and luminous than in the preſent period. It is not, however, our deſign to enlarge on this propoſition, as we judge it more immediately our duty to endeavour to convert theſe providential occurrences into occaſions of extending our Saviour's ſpiritual dominion, than to inveſtigate their original ſource, or trace with accuracy their progreſs and operation.

In this important criſis, when hoſtility to revealed religion has been ſo openly declared, the exertions of the Miſſionary Society appear with peculiar propriety and luſtre; and are ſo regarded by the true diſciples of our Saviour in all the different parts of Chriſtendom, who already feel an inſpiring influence upon their minds, and an unuſual earneſtneſs, to concur with us in ſpreading the Goſpel of the grace of God; which has confeſſedly been greatly excited by the inſtitution, which you, brethren, have been the inſtruments of eſtabliſhing, and the progreſs of which you are this day aſſembled to promote. The union among all real Chriſtians, without diſtinction, which forms the diſtinguiſhing feature of your plan, attracts their peculiar

peculiar admiration, and encourages the pleaſing hope, that we ſhall ſoon approximate more univerſally towards each other, aſſume, as the body of Chriſt, greater viſibility, and hold more general intercourſe, for the purpoſes of promoting his ſpiritual kingdom. That theſe happy effects may, in their fulleſt extent, be realized, we will cheriſh this amiable feature with peculiar care, guard againſt its violation; and whilſt we agree to keep out of ſight thoſe ſubordinate points, in which a diverſity of judgment may ſubſiſt, we will preſerve this as the ſingle and invariable motto of our inſtitution, that *Chriſt is all, and in all.*

After the moſt ſolemn deliberation, brethren, as you know, our firſt miſſion was equipped, and ſent forth, under the divine protection, for its deſtined port; and with anxious expectation every heart awaited the tidings of an event on which ſo much appeared to depend; for had the iſſue been afflictive, had the enterprize miſcarried, every one is conſcious what effects would probably have followed. But he whoſe glory we had in view, and who led us by a way we knew not, had towards us thoughts of peace, and not of evil. After deepeſt exerciſes of doubt and fear, at the very moment when we were aſſembled to cry mightily to the Lord, when we were at the throne of grace in the houſe of God, even then, at that auſpicious inſtant, did the glad tidings firſt reach us, that our ſhip was arrived at China, and that the miſſionaries were ſafely ſettled in their different ſtations. This was inſtantly communicated to the congregation, like an electric ſhock, and every heart felt the ſudden ſenſation of delight and joy.

The remainder of the voyage was equally favourable. We received with congratulations our dear Captain Wilſon, with his companions, in the beginning of July, all ſafe and in perfect health, as when they left their native ſhores, ſickneſs or

accident not having been permitted to diſable a ſingle individual. The voyage itſelf is now before the public, which will render it needleſs to enter into any of the details. Never did an undertaking of any ſimilar kind more completely correſpond with the wiſhes of thoſe engaged in the ſervice. The volume will probably be read by ſerious perſons with the livelieſt emotions of delight and gratitude; and the pecuniary advantages it hath procured for the Society, are great alſo beyond example.

During the hours of expectation, we were employed in providing a miſſion, deſigned to penetrate into the interior of Africa, by way of Sierra Leone; but the unfavourableneſs of the climate, and other circumſtances, diſappointed the hopes we had entertained. Three of the ſix miſſionaries, two ſent from Glaſgow, and one from us, died not many months after their landing. One is on his paſſage, and two, who went from Edinburgh, yet remain. We likewiſe planned another to the Cape of Good Hope and its vicinity, as we mentioned in our laſt annual report, promiſing ourſelves a more genial climate, and a wider field of miſſionary exertion. This, through the bleſſing of God, we have accompliſhed: the providential call of Dr. Vanderkemp to the work, having afforded us peculiar facilities for the execution of our purpoſes. He was a member of the faculty, highly ingenious, and of a cultivated underſtanding; but he had imbibed the too prevalent infidelity, when an afflictive, ſudden loſs of his wife and child, awakening the ſenſibility of his heart, the Spirit of God inclined him to a diligent reperuſal of the Scriptures, which iſſued in his converſion to Chriſt, and a full purpoſe to devote his future days to his glory, in ſeeking the ſalvation of the heathen. He preferred Africa, notwithſtanding the difficulties and dangers it preſented, as his field of action;

and

and in his journey to ſettle his affairs in Holland, he engaged Mr. Kicherer, a young Dutch miniſter, to become the companion of his labours.

From the enquiries, which the Doctor made of the late Dutch Governor of the Cape, we were induced to change the ſcene of our miſſion from the Namaquas, as we firſt intended, to the more diſtant country of Caffraria. The Caffres are a conſiderable nation, who occupy chiefly the eaſtern coaſt, near the Mogaſie, and Sea-cow rivers, which fall into the ſea ſome hundreds of miles from the Cape. There the Groſvenor, Indiaman, was ſhipwrecked; and from the viſits of Van Reinan and others, who went in ſearch of the crew, we have reaſon to hope a cordial reception among the natives. Since the departure of our Miſſionaries, two favourable circumſtances have tranſpired which confirm our hopes. Three Caffre families have ſettled at Bavians Cloof, with the Moravian brethren, for the ſake of inſtruction; ſo that it is not unlikely but one or more of theſe may conduct our brethren to Caffraria; and the Boſchmen, through whoſe lands they muſt paſs, and who were generally reckoned the moſt ferocious of all the neighbouring nations, have voluntarily requeſted the Governor of the Cape, that Miſſionaries might be ſent among them from the Moravian ſettlement.

With our Dutch brethren we joined Mr. Edmonds and Mr. Edwards, two zealous ſervants of Chriſt; placing them and Mr. Kicherer under the ſuperintendence of Dr. Vanderkemp, whoſe literary attainments, devotedneſs to the work, great ſagacity, and acquaintance with the Dutch and other languages, render him peculiarly fitted for the poſt he occupies. They were favoured with a conveyance in one of the tranſports, engaged by Government for Port Jackſon, and preferring the Hillſborough, which carried the convicts, they zealouſly

zealouſly began the exerciſe of their miniſtry, as ſoon as they came on board, among theſe outcaſts of mankind, who heard them with reverence, and earneſtly thanked them for their labours of love. On the 7th of January laſt they had reached the iſland of Madeira, and by this time, we truſt, they are ſafely arrived at their deſtined port.

When the welcome arrival of the Duff had called us into the houſe of God again, on the 6th of Auguſt laſt, to teſtify our thankfulneſs for mercies ſo diſtinguiſhed, we could not but feel the obligations laid upon us to renew our exertions, and purſue an object ſo plainly pointed out by the happy coincidences attending our firſt ſucceſsful voyage. You, therefore, at a Special General Meeting, held the next day, moſt cordially and unanimouſly reſolved—" *That the Directors be authorized to employ* " *a ſhip belonging to the Society on another voyage to* " *the Pacific Ocean, for the purpoſes of ſupplying* " *our brethren, who have ſettled there, with aſſiſt-* " *ance in their labours; of adding to their number,* " *where circumſtances may render it neceſſary; and of* " *planting the Goſpel in other iſlands of that ocean,* " *where it ſhall appear moſt eligible, from their ex-* " *tent, population, or other favourable circumſtances.*"

The ſeaſon advancing required peculiar diligence; and as ſo much was to be done in a few weeks, our renewed efforts immediately commenced. The Committee of Proviſion and Conveyance engaged to accompliſh every thing reſpecting the ſhip; and the Committee of Examination ſet themſelves to the arduous taſk of looking round for a ſufficient number of well qualified Miſſionaries, in addition to the few they had already accepted, and of making preparations for their equipment. We are overwhelmed at the reflection of the wondrous goodneſs of God, in the ſpirit inſtantly ſtirred up from one end of the kingdom to the other. Offers of ſervice poured in upon

upon us. Single and married brethren, with their wives, preſented themſelves, ready to quit every thing dear to them, and embark in the ſelf-denying ſervice. The candidates ſoon were more numerous than our ſhip was capable of conveying. All appeared with teſtimonials of their Chriſtian conduct from their miniſters and others. Carefully and repeatedly they were examined, as to their experience, principles, abilities, and motives, and ſuch of them ſelected as appeared the moſt proper for the work.

Among theſe were men not only apt to teach, as preachers and catechiſts, the truth as it is in Jeſus, but botaniſts, agriculturaliſts, ingenious artizans in ſeveral branches, and, what we very particularly needed, ſix of the brethren were inſtructed in the knowledge of medicine and ſurgery, and two of the ſiſters in the practice of midwifry. For two of theſe medical perſons, and one of the moſt valuable mechanics, we were indebted to our coadjutors in miſſionary labours in Edinburgh, one of the beſt ſchools for the ſcience of medicine; and from the ſame Society we have lately received the liberal preſent of 400l. in token of their affection and eſteem, and as fellow workers and ſharers with us in all our mercies.

Every individual of theſe Miſſionaries left, apparently, comfortable ſtations, and ſome of them we know relinquiſhed even advantageous proſpects. We had reaſon to believe none were urged by neceſſity, or a love of change, to engage in the work, but by a deliberate choice, as the ſtate in which they could moſt effectually glorify God in their bodies and in their ſpirits, which were his. Such as were approved, but could not be admitted, retired with regret, to wait another opportunity, which we hope will ere long be afforded them.

They embarked in October, and had an unpleaſant

ſant paſſage to Portſmouth, where the veſſel lay for ſeveral weeks, detained by contrary winds, yet no man's heart failed, nor did our gracious women ſhew leſs courage and fidelity. Some of the Directors, in parting with them, parted with their deareſt connections, rejoicing that thoſe united to them in the endearing ties of blood and friendſhip, could make ſuch a noble ſacrifice of themſelves to Chriſt, and were counted worthy to ſhare in this honourable ſervice. Thurſday, December the 20th, 1798, they moved from their native ſhores, probably to reviſit them no more: the ſilver doves, with their olive branches, floated from their mizen-top, and diſplayed the bleſſed emblem of their deſign. With what delight our brethren in the iſlands will welcome their arrival, we can never form an adequate conception, ſharers as we ſhall be in their joy.

It is pleaſing to obſerve, hat the Hillſborough and Duff ſailed in company. How far they kept together is uncertain, the one ſteering her courſe to Rio Janeiro, the other to the Cape.

Our warmeſt deſires were naturally directed to that honoured and choſen inſtrument, Captain Wilſon, to conduct our ſecond enterprize to the Pacific Ocean, as he had embarked in the firſt with ſuch diſintereſted zeal, and executed it with ſuch wiſdom, patience, fidelity, and ſucceſs, as not only crowned our wiſhes, but exceeded our moſt ſanguine hopes. Reaſons, fully concluſive, prevented his compliance with our requeſt, whilſt no man more readily and actively engaged to forward the important deſign. Providential circumſtances alſo occurred, which deprived us of his nephew, to whom we chiefly owe our journals, charts, and drawings; but Mr. Robſon, who had ſailed with Captain Wilſon, and highly approved himſelf for his ability, diligence, nautical ſkill, and moſt exemplary Chriſtian conduct, was judged by our Committee

Committee of nautical Directors, fully adequate to the charge; and the Rev. Mr. Howell, of Knaresborough, offering his services as a Missionary, was joined with the Captain in the superintendence of the Missionaries, and engaged to keep all the journals, and assist the Committee chosen among themselves for the regulation of their affairs. The instructions given to them have been laid before the public in the Evangelical Magazine. And after the most attentive review of the Missionaries chosen, and the steps which have been hitherto taken, we have reason to hope that this mission will terminate no less favourably than the former. But we presume not to place our dependence on any human care and foresight. We know that the blessing must come from Jesus Christ, the great head of the church. His wisdom must guide them, his power protect them, and his Spirit alone is able to subdue the unruly wills and affections of sinful men, unite them in the bonds of love, animate them with zeal and fervour, and fill them with all the fulness of God, for the work and warfare in which they are engaged. To him we have surrendered them; and shall not cease to follow them with our ardent prayers. We know in whom we have believed, his mercies we have experienced in a similar situation; and this God is our God for ever and ever; he shall be our guide even unto death.

This numerous host (for though comparatively few, yet as Missionaries they are many) consists of ten married couples, seven children, and nineteen single brethren. May they become a host in the several places of their destination, like the host of God. And may our next visit find them as the morning spread upon the mountains, carrying the light and life of the everlasting Gospel to the multitude of the isles, the appointed scene of their operations.

A greater and more effectual door is ſtill opening to us, which none, we truſt, will ever be able to ſhut. The communications from our brethren in Holland, Switzerland, Frieſland, Germany, Sweden, all proclaim the deep impreſſion which our attempts have made upon them, the tender intereſt they take in all our procedures, and their readineſs to facilitate our labours of love, which will enable us yet more abundantly to extend our miſſions among the heathen.

We love particularly to acknowledge the liberal donations of the friends of the ſociety at Baſil, collected, in a manner, and expreſſed in their letters, which are before the public, with a zeal and affection that cannot be read without emotion. From Frankfort alſo we have received an affectionate tribute; and Zurich calls for an acceptance of a ſimilar token of love. The reſpectful reception of our addreſs by the Society *Pro fide & Chriſtianiſmo*, in Sweden, teſtified by their highly honoured Preſident, Dr. Murray, and the Secretary, Mr. Linderholm, ſpeaks a language which demonſtrates the unity of the Spirit in the hearts of the faithful. The Aſſociation recently eſtabliſhed in Eaſt Frieſland, for miſſionary purpoſes, affectionately announced, in an admirable letter, containing the ſignatures of twenty-three Lutheran and Reformed miniſters, among whom is the General Superintendent at Aurich, charms us with the ſpirit it breathes, and the exemplification it affords of union among brethren, though of different ſentiments in ſome things, yet alike cleaving to the Head, Chriſt, and equally longing for the ſalvation of the ſouls redeemed by his blood. But eſpecially have we to rejoice in the zealous efforts of our Co-director, the honoured Baron Van Skirnding, who labours ſo abundantly to ſpread the Goſpel in Germany, by the ſame methods we have adopted at home. Anxious for the converſion

ſion of the heathen, he would gladly introduce the Goſpel among Africans, whoſe climate is ſo fatal to European conſtitutions, by purchaſing, in the Weſt India iſlands converted negroes, capable of preaching to their countrymen. Would to God an object ſo deſirable to every benevolent mind could be accompliſhed; but we are very apprehenſive that inſtruments of this deſcription cannot be eaſily found. He propoſes likewiſe, ſhould we be inclined to eſtabliſh a miſſion at the Sandwich iſlands, to ſend a body of Miſſionaries in the ſame veſſel, and to fix them at Nootka Sound, or any other ſpot more ſuitable on the continent; ſelecting them from the preachers employed in his own itinerancy, and defraying himſelf the whole expence of their equipment. Such a propoſal is a loud call in Providence for us to lay the foundation of a renewed attempt in the South Seas, ſince the means of executing it are hereby greatly facilitated. None are known to be men of more patient perſeverance, and excellent ſpirit, than our German brethren; and thoſe trained to ſelf denial and activity under the Baron's eye, are likely to prove as able and uſeful Miſſionaries as our own.

It is indeed highly queſtionable, whether the place the Baron prefers on the north-weſt coaſt of America be eligible; but the Sandwich iſlands, which are very large and populous, furniſh, in many reſpects, a noble field for miſſionary labours. The natives are, indeed, frequently embroiled in war with each other; but Engliſhmen have reſided there in ſafety and credit many years; and Owhyhee, in 1794, was formally ceded by the ſovereign and chiefs to the King of Great Britain. Davis and Young, the one an Engliſhman, the other an American, who have lived there ever ſince 1791, appear to be truly reſpectable and uſeful characters; and though it might require ca-

tion to keep the ſhip from an attack, yet of the lives of the Miſſionaries there ſeems to be no danger. Nor can we render a greater ſervice to our country, nor to the ſouls of the inhabitants, than by haſtening to theſe iſlands with the everlaſting Goſpel, and laying the firm baſis of human happineſs; not only by communicating the modes of civilized life and government, but by leading them from ferocious and deſtructive wars to the knowledge and obedience of the Prince of Peace.

Other iſlands in this immenſe ocean, both from their extent and population, as well as eaſineſs of acceſs, equally invite our efforts. A Committee appointed by us to deliberate on theſe great objects, formed a report of their deſirableneſs and practicability: after a full conſideration of the mode of accompliſhing them, it appeared to them inexpedient to purchaſe another ſhip this year; ſo conſiderable an expence having been incurred by the recent equipment of the Duff and the Miſſion to Caffraria. They, however, judge it expedient to make immediate preparation for one or more Miſſions to the South Seas, and to call forth a conſiderable number of Miſſionaries for the ſervice. Should you ſanction the propoſitions by your approbation, it is propoſed, to endeavour to provide a paſſage for ten Miſſionaries or upwards, in an American or other veſſel, that will take them for a reaſonable ſum, and land them at the Sandwich Iſlands; and alſo, to ſend others to ſuch places as may be thought moſt eligible. The reaſon why the South Seas engage ſo large a ſhare of our attention is, becauſe God ſets before us an open door in theſe populous and extenſive regions, and preſents to us millions of precious and immortal ſouls, to whom we may have acceſs, whenever we pleaſe, without any conſiderable difficulty. We wiſh, therefore, to occupy this field while Providence ſmiles upon us, and hope, that ere long,

other

other parts of the globe will be more acceſſible than at preſent; and that by the perſevering zeal, and the increaſed capacities of the Society, we ſhall be enabled to provide them with Miſſionaries. Indeed, ſhould the great ruler of the world, in his infinitely wiſe and gracious arrangements, favour us in a ſhort ſpace of time with the proſpect of finding any eaſy entrance into any other heathen country, we will with pleaſure embrace it, even in preference to the objects we have here held forth to view.

Nor have we been inattentive to providential openings in other parts. For, beſides the African Miſſion, we have lately complied with a requeſt from Twillingate, a ſmall iſland, oppoſite Newfoundland; and Mr. Hilliar, ſon of the Rev. Mr. Hilliar of Olney, a promiſing young Miſſionary, is now on his paſſage thither. Inquiries alſo are making by us, reſpecting a particular part of the north-weſt coaſt of America, and the Bermudas; and ſhould our information be ſuch as will warrant the undertaking, we are deſirous, by your conſent, to ſend Miſſionaries to theſe places. To other iſlands in the Weſt Indies, and to Canada, we are looking, ready to embrace the firſt openings. A Committee has been ſelected from the beſt informed in Eaſtern affairs, with a view of pointing out ſome practicable method of eſtabliſhing a miſſion in Aſia. But hitherto they have been unable to ſurmount the difficulties in the way. Our hopes, likewiſe, have been raiſed by an unexpected ſolicitation from a General Bowles, who was providentially led to reſide in London a few months, to ſend Miſſionaries to the vaſt nation of Creek Indians, ſituated on the Gulf of Mexico. Being one of the chiefs of that nation, and pleaſed, on enquiry, with the objects of our inſtitution, he promiſed to lay the matter before a National Council on his return, and favour us immediately with the

reſult. Should his propoſal be generally approved by them, we truſt, you will empower the Directors to accept the invitation, and ſend whatever number of perſons may appear beſt ſuited for the work.

We have occaſion to mention with particular reſpect, the continued liberality, both of the Society and ſome individuals in Scotland; whoſe regard to the great objects of our inſtitution is manifeſted by the perſevering exertions they make in various ways to promote them. The Society at Paiſley inform us, that they have already collected near 200l. and that this ſum is likely to be ſoon enlarged. Our tribute of thanks is alſo juſtly due to many commercial men, who, though ſome of them are not immediately connected with the Society, have moſt liberally come forward to aſſiſt our humane exertions; to the honour of the underwriters, upwards of four thouſand pounds inſurance has been made at a penny, and we have reaſon to hope the ſix thouſand meant to be inſured, will ſhortly be filled.

It is impoſſible not to remark, that objects ſo great and noble, neceſſarily demand increaſing activity in all the members of the Society, eſpecially in the Directors, to augment the funds, and diligently ſeek after proper ſubjects to whom the execution of theſe plans may be intruſted. We have *eighty-nine* perſons already ſent out; including women and children. Some of theſe muſt be maintained in their ſtations at a large annual expence; and our calls in Providence, will ſpeedily require us to double the number. Our wants, therefore, are great and preſſing. We want pious devoted men; of whom, ſome ſhould be well inſtructed in medical ſkill, and ſome be ingenious artiſts. We want alſo abundant ſupplies of money to anſwer our growing neceſſities. In ſuch circumſtances, all ſhould ſet their ſhoulder to the burden, and rejoice in the opportunities with which the Great Head of the

the Church has indulged them, of being labourers, and not ſpectators merely, in ſo glorious and important a cauſe. We would particularly recommend, that no one accept the direction who does not previouſly engage to diſcharge the duties of his office with the utmoſt fidelity and vigour: and we doubt not of your ready concurrence in ſome diſtinct propoſitions, which will be ſubmitted to you on this ſubject.

We ſhould feel ourſelves ungrateful, if we did not acknowledge the many and ſingular favours which we have received from government, and the gracious manner in which every requeſt we have made has been granted, Whilſt the advice, aſſiſtance, and attention paid us by that true philanthropiſt, Sir Joſeph Banks, on every application of our Society, demand our warmeſt acknowledgments, and beget a confident expectation of the continued kind offices of a friendſhip ſo invaluable, and the help of an intelligence ſo enlarged.

Having thus, brethren, laid before you our views of the paſt, the preſent, and the future, we are perſuaded you will unite with us in thankfulneſs to the God of all grace, who hath done ſuch great things for us, whereof we are glad. We cannot repreſs our joy, or be inſenſible of our obligations, when we reflect on the progreſs of the little brook, which now, through divine goodneſs become a river, widens as it flows, receiving the auxiliary ſtreams that ſwell its tides as it approaches the boundleſs ocean. God is love. As we receive all from him in mercy, we deſire to refer all to him in active praiſe. Our paſt experience is in the higheſt degree encouraging. The ſucceſs which has attended our firſt efforts, and the facility with which the object has been accompliſhed, prompt us to perſeverance in the ſame ſteps. The voice of duty calls, let us not be afraid to launch again into the deep. If the Great Pilot is at our helm,

if

if the Captain of Salvation is at our head, in the cauſe in which we have embarked, neither winds nor waves, nor foes, nor difficulties, ſhall obſtruct our progreſs, or prevent us from ſpreading, to an inconceivable extent, his worſhip and renown. The time is come. Let every heart awake, and every arm be lifted up; and God, even our God, will give us his bleſſing!

The Universal Diffusion of Divine Knowledge;

WITH ITS HAPPY EFFECTS.

A SERMON,

PREACHED BEFORE

THE MISSIONARY SOCIETY,

AT SURRY CHAPEL, LONDON,

May 8th, 1799;

By JOHN FINDLAY, A. M.

ONE OF THE MINISTERS OF PAISLEY.

SERMON I.

ISAIAH xi. 6—9.

"*The wolf alſo ſhall dwell with the lamb, and the*
"*leopard ſhall lie down with the kid; and the*
"*calf, and the young lion, and the fatling together,*
"*and a little child ſhall lead them. And the cow*
"*and the bear ſhall feed; their young ones ſhall*
"*lie down together; and the lion ſhall eat ſtraw*
"*like the ox. And the ſucking child ſhall play*
"*on the hole of the aſp, and the weaned child ſhall*
"*put his hand on the cockatrice-den. They ſhall*
"*not hurt or deſtroy in all my holy mountain: for*
"*the earth ſhall be full of the knowledge of the*
"LORD *as the waters cover the ſea.*"

THIS paſſage, my dear Brethren, directs our attention to a glorious period of the Church, which every true Chriſtian would deſire to ſee. Under the Jewiſh economy, the knowledge of the LORD was in great meaſure, confined to one land. After the introduction of the Goſpel diſpenſation, it was diffuſed among the gentile nations. It has ſpread over many countries. It has reached theſe iſles of the ſea. And here, bleſſed be God, it has long been enjoyed. There are ſtill, however, vaſt tracts of the inhabited part of the globe, to which this knowledge has not reached. There are hundreds of millions of the human race at this moment ſitting in darkneſs, and in the region of ſpiritual death. But the text encourages us to look forward with

faith and hope, to a bleſſed time, when the earth ſhall be full of the knowledge of the LORD as the waters cover the ſea. May the God of glory and of grace haſten the expected period, and make the efforts of this Society ſubſervient to the accompliſhment of his great deſigns!

In the 9th chapter of this book, a ſtriking prophetic view is given of the perſon, character, and government of the Meſſiah. It is declared, that "unto us a child is born, unto us a ſon is "given;" that "his name ſhall be called Wonder-"ful, Counſeller, the Mighty GOD, the everlaſting "Father, the Prince of Peace;" and that "of the "increaſe of his government and peace there ſhall "be no end."

In the beginning of the chapter from which the text is taken, it is foretold, that this illuſtrious Saviour, this Prince of Peace, with regard to his human nature, would ſpring from the root of Jeſſe, and would be glorioufly qualified for his work and government. "And there ſhall come forth a rod "out of the ſtem of Jeſſe, and a branch ſhall grow "out of his roots: And the Spirit of the LORD "ſhall reſt upon him, the Spirit of Wiſdom and "Underſtanding, the Spirit of Counſel and Might, "the Spirit of Knowledge of the fear of the "LORD; and ſhall make him of quick under-"ſtanding in the fear of the LORD; and he ſhall "not judge after the ſight of his eyes, neither re-"prove after the hearing of his ears; But with "righteouſneſs ſhall he judge the poor and re-"prove with equity for the meek of the earth: "And he ſhall ſmite the earth with the rod of his "mouth, and with the breath of his lips ſhall he "ſlay the wicked. And righteouſneſs ſhall be the "girdle of his loins, and faithfulneſs the girdle of "his reins." Then, in the text, the happy effects of his righteous and gracious government, on the temper and conduct, the ſafety and comfort of his

ſubjects

ſubjects are figuratively deſcribed; and the mean by which all this happineſs will be effected is mentioned. "For the earth ſhall be full of the know-"ledge of the LORD as the waters cover the "ſea."

The ſubject, my friends, is grand, encouraging, and highly ſuitable to the deſign of our meeting. Conſcious I am of unfitneſs to manage it in a manner worthy of ſo reſpectable an audience, and ſo honourable an occaſion. But, called by Providence to this ſervice, when I had not the moſt diſtant expectations of it, and truſting to that grace, by which I have been aſſiſted for many years in the work of the Goſpel, I ſhall endeavour—

I. To ſhew that the knowledge of the LORD mentioned in the text, is a bleſſing of vaſt importance.

II. To conſider the import of the prophetic declaration, "The earth ſhall be full of the know-"ledge of the LORD, as the waters cover the "ſea." And

III. To contemplate ſome of the happy effects, which it is here foretold, will be produced by the knowledge of the LORD, when it fills the earth, as the waters cover the ſea.

O moſt bleſſed and merciful God, be pleaſed to give grace and ſtrength, compoſure and recollection, and a deep ſenſe of thy gracious preſence to the ſpeaker; grant that this numerous aſſembly may hear with attention, with candour, and believing application; and may the Holy Ghoſt take of the things of Chriſt, and ſhew them in their glory to us all!

That the knowledge of the LORD is a bleſſing of vaſt importance will appear if we attend

1ſt. To its *object*.

It is not the wonderful productions of art, or the aſtoniſhing works of nature; it is not the moſt eminent character among men, or the brighteſt cherub in the angelic hoſt: The object of this know-

knowledge is the GREAT JEHOVAH, who is the ſelf-exiſtent, independent, all-perfect God; the Creator of all worlds, the author of all bleſſings, the diſpoſer of all things.—It is JEHOVAH as revealed in the Scriptures. "The heavens declare "his glory, and the earth ſheweth his handy work. "By the things that are ſeen, may be clearly un- "derſtood, his eternal power and godhead." Yet the moſt enlightened parts of the ancient world, which were left to the ſtudy of nature, though they made great proficiency in arts and ſciences, with all their wiſdom knew not God; and though they had known him as the God of nature, they could not, without a revelation, have known him as the God of grace. But he has been pleaſed to reveal himſelf in the Holy Scriptures, as the God of majeſty and love; who is infinitely great and yet condeſcends to regard the lowly; who is perfectly holy, and yet rich in mercy; who is inflexibly juſt, and at the ſame time, the juſtifier of them who believe in Jeſus—in ſhort, it is the knowledge of God in Chriſt, or in other words, the knowledge of the Goſpel. So the prediction in the text is connected with the reign of Meſſiah, it is under his government, that the happy ſtate of things here deſcribed is to take place; and this happy ſtate of things is to be effected by means of knowledge of the LORD.

Thus the object of this knowledge is the glorious JEHOVAH, as revealed in the Goſpel. In this Goſpel we are taught that he is poſſeſſed of infinite perfection, that he ſubſiſts in three perſons, the Father, the Son, and the Holy Ghoſt; that as he created the world by his power, and governs it by his wiſdom, ſo by the mediation of Jeſus Chriſt he has redeemed his people. "God ſo "loved the world as to give his only begotten Son, "that whoſoever believeth in him might not periſh, "but have everlaſting life." Having choſen his people

people in Chriſt before the world began, when the fulneſs of the time was come, he ſent forth his Son in our nature, to obey the law in our place, and to give himſelf a ſacrifice for our ſins that he might accompliſh our redemption. The holy Scriptures teach us, that Chriſt having died for our ſins, was raiſed again for our juſtification, and is now exalted at the Father's right hand, where he lives for ever to make interceſſion for us; that God is in him a reconciled God, reconciling the world unto himſelf, that to all who cordially believe in the Saviour, with that faith which while it reſts on him as the only ſure foundation, at the ſame time is a principle of holy obedience, he gives the pardon of ſin—an intereſt in his favour—acceſs to his throne of grace—the influences of his Holy Spirit—and a right to the glorious happineſs of Heaven.

The Holy Scriptures teach us the duties we owe to God, to our neighbours, and to ourſelves. They furniſh the moſt powerful motives of obedience, promiſe grace to aſſiſt us in all our performances, and aſſure us that, through the perfect righteouſneſs of the Saviour, all our ſervices will be graciouſly accepted.

This knowledge of the LORD is a bleſſing promiſed in his covenant "They ſhall all know me "from the leaſt of them to the greateſt of them, "ſaith the LORD." It is a bleſſing for which the apoſtle prays on behalf of Chriſtians, "That they "might be filled with the knowledge of God's will "in all wiſdom and ſpiritual underſtanding." And it is a bleſſing intimately connected with all others. Hence it is ſaid, "Acquaint now thyſelf with God "and be at peace with him, and thereby *good*" i. e. *all good* "will come unto thee."

Muſt it not then be a bleſſing of much importance? Is not knowledge in general valuable and important? Is it not by this that men are diſtinguiſhed

guiſhed from the inferior creatures? Is it not by this that one man is highly exalted above another? Do not the learned philoſopher, the wiſe politician, and the ſkilful artiſt move in a ſphere greatly elevated above that of the rude ſavage and uncultivated peaſant? Are not thoſe ſciences which tend to enlarge the mind, improve the judgment, and mend the heart; thoſe ſciences and arts which are uſeful to ſociety, which improve trade and commerce, which promote the health, the ſecurity and happineſs of mankind, of more conſequence than thoſe which are only matters of curioſity or ſubjects of amuſement. But is there any kind of knowledge of ſo much uſe as the knowledge of the LORD? Is there any object ſo worthy of our attention? Is there any thing of ſo much conſequence to us the intelligent offspring of God, who have broken his law, as to be acquainted with the diſcoveries of his grace in Jeſus Chriſt, to know how ſinners may be pardoned and accepted, made holy and happy in time and through eternity? In compariſon of this, what are all other kinds of ſcience? Without this, the moſt profound philoſopher muſt for ever periſh. But the man who is poſſeſſed of this knowledge, though ignorant of many other things, is wiſe unto ſalvation.

2d. The excellence and importance of this knowledge will appear, if we conſider that it is not a bare ſpeculative; but a *practical experimental* knowledge, which is here intended.

There is a ſpeculative acquaintance with divine things, which may be attained by the ſtudy of the Scriptures, without the internal illumination of the Holy Ghoſt. By this men's heads may be enlightened, while their hearts remain cold and unaffected. Men may be able to think and ſpeak, and write diſtinctly about the nature of God, the doctrines of his grace, and the precepts of his law, while they continue in love with ſin and in the practice

practice of iniquity. But this kind of knowledge cannot produce the effects mentioned in the text, and therefore it cannot be that which is here intended. It is the saving practical knowledge of the LORD which is promised in the text. It is when God gives us the spirit of wisdom and revelation in the knowledge of Christ, that the eyes of our understandings are savingly enlightened. It is when he shines into our hearts by his Spirit, that he gives us the light of the knowledge of his glory in the face of Jesus Christ.

This is a knowledge which is accompanied with faith and love, which deeply affects the heart, and influences all the conduct. It raises the mind above the world, and all its pursuits; it is a light to our feet, and a lamp to our path; it will be our comfort and our hearts' delight, in all our afflictions; it will chear our spirits in the day of distress; dispel the gloom of the dark valley of death; and burst forth in the future world into a bright everlasting day.

Must not this be a blessing of great importance, which not only gives us just conceptions of the God with whom we have to do, but fills our minds with admiring adoring thoughts of his transcendant greatness and mercy; which not only instructs us with regard to the designs of his grace, but disposes us to comply with these designs; which as it proclaims the blessings of salvation, leads us to embrace, and rejoice in these blessings; which teaches us our duty, and at the same time inclines us to cheerful obedience; which brings life and immortality clearly to light, and causes us to rejoice in the hope of celestial glory? Surely it is life eternal, thus to know the only true God and Jesus Christ whom he has sent.

3d. That this knowledge is a mighty blessing, will appear, if we attend to some of its *properties*.

It is *certain* knowledge. It depends not on the

authority or reaſonings of fallible men: It depends on the authority and veracity of the all-perfect and unchangeable God. The Holy Scriptures contain in themſelves ſtrong marks and evidences of their divine original. Beſide the majeſty and ſimplicity of the ſtile, and the harmony of the different parts, the doctrines are every way worthy of God, and excellently ſuited to the ſituation of man.—The tendency of the whole is to diſplay the divine glory, deſtroy the works of the devil, and raiſe believing ſinners to dignity, purity, and felicity. And when accompanied by the Holy Spirit, they have a powerful efficacy to penetrate the hearts, awaken the conſciences, and convert the ſouls of ſinners; to quicken, ſtrengthen, and comfort the people of God.

Theſe Scriptures impreſſed with ſuch internal marks of their divinity, have been atteſted by numberleſs miracles, which no art or plans of creatures could effect; by numberleſs predictions, with regard to events which no human ſagacity could poſſibly foreſee; by the reſurrection of Jeſus Chriſt from the dead, his aſcenſion to Heaven, and his pouring out, in an extraordinary manner, the Holy Ghoſt on the day of Pentecoſt. They have been atteſted by the wonderful ſucceſs of the Apoſtles, in the firſt propagation of Chriſtianity; and by the happy effects, which, in every age, they have produced in the hearts and lives of all by whom they have been cordially received.

As this knowledge is moſt certain, ſo it is moſt *pleaſant*. Light is not more agreeable to the eyes, or muſic to the ear, than knowledge is to the mind. The pleaſures of the underſtanding are greatly ſuperior to thoſe of ſenſe, and the delight which is experienced in the ſtudy of the Scriptures exceeds the happineſs of all other kinds of ſtudy. Hence the Pſalmiſt ſays, that "the words of God were ſweeter to his taſte than the honey from the comb."

And

And the Apoſtle Paul declares, " that he counted all things but loſs for the excellency of the knowledge of Chriſt Jeſus his Lord."

This is the only *ſatisfying* knowledge. Other objects are not ſuited to the vaſt capacities of our ſouls; but God is an object infinitely great and lovely; he is all-ſufficient to fill our growing underſtandings, and to ſatisfy our moſt enlarged deſires. The famous Juſtin Martyr and the learned Selden frankly acknowledged, that in all their ſtudies they never found reſt, till they came to the ſtudy of the Holy Scriptures. And well does it become the greateſt philoſophers upon earth, after all their attainments in human learning, humbly to ſit down at Jeſus' feet, and learn that excellent knowledge, in which alone they will find reſt to their ſouls.

In fine, this is *advantageous* knowledge. By means of it we are quickened to a divine life, brought into a ſtate of friendſhip and communion with God, adorned with the graces of his Holy Spirit, and enabled to abound in the fruits of righteouſneſs which are by Jeſus Chriſt to the glory and praiſe of God. While, with open face, we behold, as in a glaſs the glory of the Lord, we are changed into the ſame image from glory to glory, by the ſpirit of the Lord.

What a benefit then muſt this knowledge be, which is ſo certain, ſo pleaſant, ſo ſatisfying, and advantageous; which reveals the moſt glorious object, and diſcovers the moſt excellent, moſt ſuitable bleſſings? Other kinds of knowledge are uſeful in the affairs of the preſent life; but this alone can make wiſe for eternity. This divine knowledge dignifies the mind, ſubdues the paſſions, and ſanctifies the man. It fills the ſoul with admiration of redeeming love, and draws out the deſires after the Saviour. It bleſſes the Chriſtian with all ſpiritual bleſſings, and conducts him to the manſions of eternal felicity.—Who would not wiſh,

who would not labour, that this excellent knowledge may be diffuſed over all the world? Is not this the benevolent deſign of the Miſſionary Society? Your object, my reſpected fathers and brethren, is not to aggrandize yourſelves, or promote any ſcheme of worldly policy; but to enlighten, to reform, to civilize, to evangelize the Heathen. For your encouragement let us turn our attention to the

IId. Branch of the ſubject, the import of the prediction in the text, "The earth ſhall be full of "the knowledge of the LORD as the waters cover "the ſea."

1ſt. It implies that the Goſpel will be *preached in all parts of the world.*

Preaching is the mean appointed by God for ſpreading the knowledge of himſelf, and of his great ſalvation. How can men know the Lord unleſs they be taught? And how can they be taught without a teacher? When our bleſſed Redeemer would diffuſe the knowledge of his Goſpel among the nations, he commiſſioned his diſciples "to go into all the world, and preach the Goſpel "to every creature." Preaching has hitherto been the principal mean by which the knowledge of the LORD has been propagated; and we are aſſured that the time is coming, when it will be univerſal. Thus, in Matt. xxiv. 14. our bleſſed Lord expreſsly declares, "that the Goſpel of the kingdom ſhall be preached in all the world for a witneſs," or teſtimony, "to all nations." This prediction was in ſome meaſure fulfilled during that age, before the deſtruction of Jeruſalem. But its full accompliſhment is an event to which we are ſtill to look forward, an event which is to take place when the earth is about to be filled with the knowledge of the LORD, as the waters cover the ſea. In the prophecies of Iſaiah it is declared, "that Chriſt would "be a light to enlighten the Gentiles, and the ſal-

"vation

" vation of God to the ends of the earth." That " he will deſtroy the face of the covering caſt over " all people, and the veil that is ſpread over all na- " tions ;" and that " the glory of the LORD ſhall be " revealed to all fleſh." In Mal. i. 11. JEHOVAH ſays, " From the riſing of the ſun to the going " down of the ſame, my name ſhall be great among " the Gentiles." And the univerſal publication of the Goſpel is ſublimely repreſented in the book of the Revelations of St. John, " by an Angel flying " in the midſt of Heaven, having the everlaſting " Goſpel to preach unto them that dwell on the " earth, and to every nation, and kindred, and " tongue, and people."

Thus we ſee the preaching of the Goſpel is to extend over all the earth. The glorious Sun of Righteouſneſs is to ariſe on all the benighted nations. The Miniſters of Chriſt are to go forth into all countries, proclaiming the glad tidings of ſalvation. Their ſound will go into all the earth, and their words unto the end of the world.

Does unbelief ſay, that it will be impoſſible to find ſuch a number of Miſſionaries as will be neceſſary to preach the Goſpel in every land ? Our faith replies, that with God nothing is impoſſible. In his hand are the hearts of all men ; he can diſpoſe and qualify a vaſt multitude in this and other countries, which enjoy the Goſpel, to go forth as Miſſionaries. He can bleſs their labours among the heathen, and raiſe up from among their converts other Miſſionaries to go into other countries, and ſo cauſe the kingdom of Meſſiah to ſpread from land to land, until it embrace the whole earth, and reſemble the little leaven which was hid in three meaſures of meal, till the whole were leavened.

2d. This prophecy intimates, that all nations *will receive the Goſpel.*

At preſent there are, in the countries where it

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is preached, many by whom it is not believed; many who reject its doctrines, despise its Ministers, and pour contempt on its divine institutions. And the backwardness of the Heathen to receive the Gospel, arising from their natural corruption and acquired prejudices, is one of the difficulties to be encountered by those who engage in missionary labours. But when it is declared "that the "earth shall be full of the knowledge of the LORD," it certainly implies, that this and all other difficulties will be overcome; and that mankind in general will know and profess the Christian religion.—The same comfortable truth is clearly taught in other parts of the sacred oracles. Thus, in Isa. ii. 2. "It shall come to pass in the last days, that the "mountain of the LORD's house shall be established "on the top of the mountains, and shall be exalted "above the hills, *and all nations shall flow unto it.*" In chap. xliii. 6. The Holy One of Israel the Saviour declares, "I will say to the north give up, "and to the south, keep not back; bring my sons "from far, and my daughters from the ends of the "earth." In the 72d psalm, which describes the kingdom of Messiah, it is said, v. 8—10. "He shall "have dominion from sea to sea, and from the river "unto the ends of the earth. They that dwell in "the wilderness shall lean before him; and his "enemies shall lick the dust. The kings of Tarsh-"ish and of the isles shall bring presents; the "kings of Sheba and Seba shall offer gifts; yea, "all kings shall fall down before him; all nations "shall serve him." And when it is affirmed by the God of truth "that he will give unto his Son the "Heathen for his inheritance, and the uttermost "parts of the earth for his possession; and that all "the kingdoms of the world shall become the "kingdoms of our God and of his Christ, and "that he shall reign for ever and ever;" it is certainly implied, that the knowledge and profession of

of the Chriſtian religion will be univerſal. Then people in general will be diſpoſed to ſay, "Come, "and let us go up to the mountain of the LORD, "to the houſe of the God of Jacob, and he will "teach us of his ways, and we will walk in his "paths." Which leads me to obſerve—

3d. That when the prediction in the text ſhall be fully accompliſhed, all the nations of the world will not only receive and profeſs the Goſpel; they *will live under its influence.*

Multitudes of thoſe who now profeſs Chriſtianity, are ſtrangers to the life and power of religion; many of them are groſsly wicked; others are cold, and dead, and formal. They attend to external duties, but they have no true faith in Chriſt, no ſincere love to God, no holy deſires after him; but when the ſaving knowledge of the LORD ſhall fill the earth, the power of the Goſpel will be univerſally felt.—I do not mean to aſſert that every individual, without exception, will be a true Chriſtian; but that the univerſal diffuſion of divine knowledge, in the period to which the text chiefly refers, will be accompanied with ſuch extraordinary influences of the Holy Ghoſt, as will diſpoſe mankind in general, cordially to receive the Goſpel.—In conſequence of which they will partake of its precious benefits, breath its pious benevolent ſpirit, and walk according to its holy precepts. So, in other parts of Scripture, it is declared, "that in "Chriſt all the families of the earth ſhall be bleſſed: "That men ſhall be bleſſed in him, and all nations "call him bleſſed." It is not till all nations ſubmit to Chriſt, and partake of the benefits of his kingdom, which are righteouſneſs and peace, and joy in the Holy Ghoſt, that the prediction will be fully accompliſhed, "The kingdoms of the world are "become the kingdoms of our God and of his "Chriſt."

Do our feeble minds doubt if ſuch a ſtate of things will

will ever take place upon earth? Why ſhould we doubt what God has promiſed? Has he ſaid it, and ſhall he not do it? Has he ſpoken, and ſhall he not make it good?

With regard to the preciſe time when, and the inſtruments by which, this ſtate of things will be brought about, we cannot determine; nor can we certainly ſay how far the influence of our divine religion will extend among individuals; but that it will be preached to all nations, that it will be the religion of all nations, and that its ſalutary influence will be felt by multitudes in every part of the world, is a doctrine which ſeems to be clearly taught us in the word of God. And ſurely God is able to accompliſh his word. He is faithful to what he has promiſed. It will eminently tend to the honour of his name, to bleſs all the families of the earth in his well-beloved Son.

How glorious and bleſſed will that period be, when the name of Chriſt will be univerſally known, his grace experienced in every land, and the nations in general made *holineſs to the* LORD!

III. We come now to the third part of the ſubject—to contemplate ſome of the happy effects, which, it is here foretold, will be produced by the knowledge of the LORD, when it fills the earth as the waters cover the ſea. It is ſaid, "The wolf "ſhall dwell with the lamb, and the leopard ſhall "lie down with the kid; and the calf and the "young lion and the fatling together; and a little "child ſhall lead them. And the cow and the "bear ſhall feed; their young ones ſhall lie down "together: and the lion ſhall eat ſtraw like the "ox. And the ſucking child ſhall play on the "hole of the aſp, and the weaned child ſhall put "his hand on the cockatrice' den. They ſhall not "hurt or deſtroy in all my holy mountain."

Theſe expreſſions have, by ſome, been *literally* underſtood, as if they were intended to teach us, that,

that, under the reign of Meſſiah, the nature of fierce and deſtructive animals will be changed; ſo that they will live in peace with thoſe creatures, which at preſent they are diſpoſed to deſtroy. Whether this will be ſo or not I ſhall not determine; but it is not the meaning of the text. It is evident that the paſſage deſcribes the effects which are to follow the univerſal diffuſion of divine knowledge. But knowledge can have no effect on the tempers of irrational creatures. The text muſt, therefore, be underſtood in a *figurative* ſenſe. It is uſual, in Scripture, to call men by the ſpecific names of thoſe animals which they reſemble in temper. Perſons of mild and peaceable tempers are frequently called ſheep and lambs; and perſons of fierce and cruel diſpoſitions are called wolves and lions. So, here, the two great diviſions of mankind are repreſented by two claſſes of animals, very different in their tempers and manners.

In the one of theſe claſſes are the lamb, the kid, the fatling, the cow, and the ox; which are all creatures of mild diſpoſitions, and uſeful to mankind. By theſe are intended true Chriſtians, who, in as far as grace prevails, are meek and gentle, affectionate and beneficent.

The wolf, the leopard, the lion, the bear, the aſp, and the cockatrice, belong to the other claſs. They are all creatures of fierce tempers, which are naturally diſpoſed to hurt and deſtroy. By theſe are repreſented wicked men, whoſe hearts are unſubdued, who are paſſionate, and ferocious, and hoſtile to the people of God.

Now, the diſcription here given intimates,—

1ſt. That when the knowledge of the LORD ſhall fill the earth, it will produce a wonderful *change in the tempers of men.*

It is impoſſible that the wolf can dwell in friendſhip with the lamb; that the leopard can lie down in peace with the kid; that the harmony which is

here deſcribed, between animals ſo different in their tempers, can take place, till a complete change be produced in thoſe of the fierce deſtructive claſs. So, when it is intimated that peace and friendſhip are to take place between men of oppoſite diſpoſitions, it certainly implies that a great change muſt be made in thoſe who are wicked and hoſtile to true Chriſtians.

We know that the Goſpel, when cordially received, is the mean of producing this happy change. When accompanied by divine grace, it renews the heart. It ſubdues the ſtubborn minds of perverſe men. It makes them new creatures in Chriſt. Old things paſs away, and all things become new. It ſoftens the temper and ſweetens the diſpoſitions. It leads Chriſtians to put away all anger and wrath and malice, every cruel and harſh diſpoſition; and, as the elect of God, holy and beloved, to put on bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long ſuffering, forbearing one another, and forgiving one another. Of this we have a ſtriking example in the Apoſtle Paul. Before his converſion, he was a dreadful perſecutor. But, after Almighty grace changed his heart, he was a mild and gentle, though a zealous Chriſtian. The Philippian Jailor was another inſtance among many that might be mentioned. He not only thruſt Paul and Silas into the inner priſon; being a harſh hard-hearted man, he made their feet faſt in the ſtocks. But as ſoon as the Goſpel came to him with power, he relented. He was wonderfully ſoftened. He waſhed their ſtripes, brought them into his houſe, and ſet meat before them. He treated them with the greateſt kindneſs.

Oh! what ſavage barbarity, what dreadful ferociouſneſs, are to be found in the countries which are without the knowledge of the LORD! How cruel in their revenge! How bloody in their wars! What tortures do they inflict on their enemies!

nies! Truly the dark places of the earth are full of the habitations of cruelty. But, when the predictions in the text ſhall be accompliſhed, mankind in general will be civilized. Multitudes in every land, being regenerated by divine grace, the fierce paſſions will be ſubdued; mild and gentle, and holy diſpoſitions, will every where prevail.

2d. When the period, to which the text refers, ſhall be fully come, mankind will *live together in unity and peace.*

This is beautifully and ſtrongly expreſſed in the figurative language of the text: "The wolf ſhall "dwell with the lamb, and the leopard ſhall lie "down with the kid; and the calf and the young "lion and the fatling together; and a little child "ſhall lead them: And the cow and the bear ſhall "feed, their young ones ſhall lie down together; "And the lion ſhall eat ſtraw like the ox." That is to ſay, perſons who had malignant diſpoſitions, and were enemies to the Saints, being enlightened and renewed by the grace of the Goſpel, will become members of the ſame houſehold of faith, and live in peace and love with thoſe whom formerly they would have devoured.—Mutual confidence, and friendly intimacy, will obtain among thoſe who were, formerly, ſeparated by mutual antipathy and diſtruſt. They ſhall feed together in the green paſtures of divine ordinances, and delight themſelves in the ſpiritual proviſion which the Goſpel affords. They ſhall dwell together in the ſweeteſt harmony, and teach their children to perpetuate the friendſhip.

What diviſions and contentions at preſent take place among mankind! What a variety of falſe religions obtain among thoſe nations which are ſtrangers to the Goſpel! How zealous are every people in the cauſe of their own ſuperſtition! and how bitter againſt all who differ from them! But

when the happy ſtate of things, which is here predicted, ſhall take place, there will be no falſe religions, no diſputes or quarrels about religion. The Heathen will caſt their idols to the moles and to the bats. Abandoning their ſhocking ſacrifices, their obſcene rites, their impure worſhip, and their wicked practices, "they will ſerve the living and "true God, and wait for his Son from heaven, even "Jeſus who delivereth us from the wrath to come." The Mahometans, convinced of the vanity of their pilgrimages and oblations, convinced of the falſehood and impurity of their religion, will forſake their prophet, and all his deluſions; will embrace the Chriſtian doctrine, and join in the worſhip of the *one God, through Jeſus Chriſt the only Mediator.* All things ſhall be gathered together in Chriſt: and in that day there ſhall be one Lord, and his name one. The Jews, laying aſide their infidelity, prejudices, and animoſities, will come into the Church together with the fulneſs of the Gentiles, and as there is but one Shepherd there ſhall be but one fold.—The man of ſin being completely deſtroyed by the Spirit of the Lord's mouth, and the brightneſs of his coming; idolatry, ſuperſtition, and will-worſhip, being baniſhed from his followers; incenſe and a pure offering ſhall be offered to the Lord from the riſing to the ſetting of the ſun. Infidels and ſceptics, in Chriſtian countries, convinced of the truth and excellence of our holy Religion, will become true believers, and hold faſt the faith of the Goſpel. The various denominations of Chriſtians will lay aſide their differences, their jealouſies and reproaches. All will be made to drink into one ſpirit, and will unite in one faith, one hope, one pure and ſpiritual worſhip.

As there ſhall be no diviſions or quarrels on account of religion, ſo there ſhall be no diſputes or wars about civil or political matters. The Spirit of the Goſpel will fill men's hearts with univerſal benevolence,

nevolence. Their minds being illuminated with heavenly wiſdom; the wrathful, ambitious paſſions being ſubdued; love will reign in every family, friendſhip in every neighbourhood. Rulers will be juſt, ruling in the fear of God. Subjects will be contented and obedient; leading quiet and peaceable lives in all godlineſs and honeſty. The nations of the world, having ſubmitted to the Prince of Peace, will ſee the folly and madneſs of war; will abandon the cruel buſineſs which for ſo many thouſands of years has deluged the world with blood; and will rejoice in the bleſſings of univerſal, permanent peace. So it is declared, Iſaiah ii. 4. as a conſequence of all nations flowing into the Goſpel Church—"That they ſhall beat their ſwords "into ploughſhares, and their ſpears into pruning "hooks; that nation ſhall not lift up ſword againſt "nation; neither ſhall they learn war any more."

3d. When the ſtate of things, predicted in the text, ſhall take place, mankind *will live in a ſtate of perfect ſafety.*

This is not only intimated, when it is ſaid, "The "wolf ſhall dwell with the lamb, and the leopard "ſhall lie down with the kid;" it is ſtrongly expreſſed, when we are told, "That the ſucking child "ſhall play on the hole of the aſp, and the weaned "child ſhall put his hand on the cockatrice' den;" and that, "They ſhall not hurt or deſtroy in all "God's holy mountain."

We are informed, that in the antedeluvian world, when the wickedneſs of man was great, the earth was full of violence. This is too much the caſe at preſent. Even in the countries which enjoy the Goſpel, and are civilized, how much violence obtains! What inſtances of grievous oppreſſion, of cruel ſlavery, of horrid murders, diſgrace theſe nations! And in the countries which are ſtrangers to the Goſpel, what dreadful violence! what ſhocking barbarities prevail! The weak is

always

always at the mercy of the ſtrong; the ſlave is perpetually in the power of the tyrant; there is no ſecurity for life or property.

But when the power of the Goſpel ſhall be generally felt, "there will be nothing to hurt or de-"ſtroy." Malice and envy, cruelty and revenge, avarice and ambition, being baniſhed from the human breaſt, none will be diſpoſed to moleſt or hurt their neighbours. No malicious tongue will blaſt the reputation, no ſecret enemy will plot the deſtruction of thoſe around him. No powerful arm will be lifted up to oppreſs the weak. From without, or from within, there will be nothing to fear. Mankind, inſpired with holy charity, will wiſh no evil, will do no evil, to one another. So in Hoſea ii. 18. it is ſaid, "The Lord will make his peo-"ple to lie down ſafely." And in Micah iv. 4. after deſcribing the ſtate of univerſal peace which ſhall then obtain, it is added, "They ſhall ſit every man "under his vine, and under his fig-tree; and none "ſhall make them afraid: for the mouth of the "LORD of Hoſts hath ſpoken it."

Once more: It is intimated in the text, that, when the earth ſhall be filled with the knowledge of the LORD, the human race will not only live in peace and ſafety, they *will enjoy great proſperity and happineſs*.

In negative terms, much more is implied than expreſſed. When it is here ſaid, "There ſhall be "nothing to hurt or deſtroy," it is intimated not only that the nations, having come into the Church, ſhall be delivered from evil, but that they ſhall be bleſſed with every thing that is good. Temporal comforts ſhall be more generally poſſeſſed, and more abundantly ſweetened with a ſenſe of divine love. The Lord will extend peace to his Church as a river; and as a mother comforteth her children ſo will the Lord comfort his people. In a remarkable manner he will ſhew them his glory. He will

give

give them the ſweeteſt ſenſe of pardoned ſin, of their intereſt in his favour, and of their title to the heavenly inheritance. He will give them intimate delightful communion with himſelf. He will bleſs them with a rich profuſion of ſpiritual good things. He will cauſe them to walk in the light of his countenance, and to rejoice in his great ſalvation. This happy ſtate of the Church is deſcribed in many paſſages of the prophetic writings, particularly Iſaiah lx. 15—21. "Whereas thou haſt been for-
"ſaken and hated, ſo that no man went through
"thee, I will make thee an eternal excellency, a
"joy of many generations. Thou ſhalt alſo ſuck the
"milk of the Gentiles, and ſhalt ſuck the breaſt of
"kings: and thou ſhalt know that I the LORD
"am thy Saviour and thy Redeemer, the mighty
"one of Jacob. For braſs I will bring gold, and
"for iron I will bring ſilver, and for wood braſs,
"and for ſtones iron: I will alſo make thy officers
"peace, and thine exactors righteouſneſs. Vio-
"lence ſhall no more be heard in thy land, waſting
"nor deſtruction within thy borders; but thou
"ſhalt call thy walls Salvation, and thy gates Praiſe.
"The ſun ſhall be no more thy light by day; nei-
"ther for brightneſs ſhall the moon give light
"unto thee: but the Lord ſhall be unto thee an
"everlaſting light, and thy God thy glory. Thy
"ſun ſhall no more go down: neither ſhall thy
"moon withdraw itſelf: for the Lord ſhall be thine
"everlaſting light, and the days of thy mourning
"ſhall be ended. Thy people alſo ſhall be all
"righteous: they ſhall inherit the land for ever,
"the branch of my planting, the work of my
"hands, that I may be glorified." And in Iſ. lxv. 17—25. "For, behold, I create new heavens and
"a new earth: and the former ſhall not be remem-
"bered, nor come into mind. But be glad and
"rejoice for ever in that which I create: for, be-
"hold, I create Jeruſalem a rejoicing, and her peo-
"ple

" ple a joy. And I will rejoice in Jeruſalem, and " joy in my people: and the voice of weeping ſhall " be no more heard in her, nor the voice of crying. " There ſhall be no more thence an infant of days, " nor an old man that hath not filled his days: for " the child ſhall die an hundred years old, but the " ſinner being an hundred years old ſhall be ac- " curſed. And they ſhall build houſes, and inha- " bit them; and they ſhall plant vineyards, and eat " the fruit of them. They ſhall not build, and an- " other inhabit; they ſhall not plant, and another " eat: for as the days of a tree are the days of my " people, and mine elect ſhall long enjoy the work " of their hands. They ſhall not labour in vain, " nor bring forth for trouble: for they are the ſeed " of the bleſſed of the Lord, and their offspring " with them. And it ſhall come to paſs, that be- " fore they call, I will anſwer: and while they are " yet ſpeaking, I will hear. The wolf and the lamb " ſhall feed together, and the lion ſhall eat ſtraw " like the bullock; and the duſt ſhall be the ſer- " pent's meat, they ſhall not hurt nor deſtroy in all " my holy mountain, ſaith the LORD."

But I have already treſpaſſed on the patience of my auditory, and muſt haſten to conclude with a ſhort

IMPROVEMENT.

What praiſes are due to God, who, in ſovereign mercy, has cauſed the day ſpring from on high to viſit us, giving the knowledge of ſalvation, through the tender mercy of our God! How careful ſhould we be to improve our advantages, that we may rejoice in the bleſſings of the Goſpel, and adorn the doctrine of God our Saviour, by a life of univerſal holineſs.—Fully perſuaded that the Holy Scriptures are a divine Revelation, reſpecting the eternal ſalvation of a laſt world, let us ſtudy them with pious care. Let us diligently attend the ordinances of the

the Goſpel, and fervently pray for the influences of the Holy Spirit, to make them effectual. Let us be concerned that the God of our Lord Jeſus Chriſt, the Father of Glory, may give unto us the ſpirit of wiſdom and revelation in the knowledge of him; the eyes of our underſtandings being enlightened, that we may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints. That, being filled with the knowledge of his will, in all wiſdom and ſpiritual underſtanding, we may walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and increaſing in the knowledge of God; ſtrengthened with all might, according to his glorious power unto all patience, and long ſuffering with joyfulneſs; giving thanks unto the Father who hath made us meet to be partakers of the inheritance of the ſaints on high.

How much to be pitied are the multitudes of the human race who are ſtrangers to this knowledge, and to all its bleſſed effects!

Not to ſpeak of the many thouſands, in the countries called Chriſtian, who are ignorant of the Goſpel, there are, in the ſultry climes of Africa, unknown myriads of our ſpecies periſhing for lack of knowledge. In the vaſt empire of China, there are more than three hundred millions of Pagans who all ſpeak one language, and yet are ſtrangers to the language of Canaan. In the extenſive fertile tracts of country within and beyond the Ganges, I cannot tell how many millions are envelloped in the thickeſt darkneſs. Of the thouſand millions of human beings who inhabit this globe, perhaps nine hundred millions never heard the Goſpel. How prodigious the numbers! How deplorable their ſituation! They know not the God who made them. They know not the Saviour who died for the redemption of ſinners. They are ſtrangers to the promiſes of pardon, and peace, of grace,

and glory! How depraved are their morals! How groſs their ſuperſtitions! How impure, how bloody are ſome of their rites! Do we pity the man who is pinched with hunger? Are we touched with compaſſion for the family afflicted with poverty? Would all our feelings be ſtrongly affected were we to hear of a whole nation periſhing for want of bread? Here are multitudes of nations ready to periſh for want of the bread of life! expoſed not only to temporal, but to eternal death! Will we not regard them with pity? Will not our bowels of compaſſion be moved for them?

But it is not enough that we pity the benighted nations, we ſhould do what we can to ſend them relief.

Have we ourſelves experienced the happy effects of the Goſpel, and are we not ſolicitous that others may partake of the ſame divine bleſſings? Can we think of ſo many millions ſitting in ſpiritual darkneſs, and not be concerned that they may be enlightened by the glorious Goſpel? Can we pray, "Thy kingdom come," and not exert ourſelves to promote the intereſts of that kingdom? Can we love the Lord Jeſus Chriſt in ſincerity, and not endeavour to ſpread the knowledge of his name? Is it not the command of God, that we ſhould do good unto all men, as we have opportunity? Is it not his command, that the Goſpel ſhould be preached unto all nations? Has he not promiſed to be graciouſly preſent with his ſervants who engage in this important buſineſs? Do not the many promiſes of his word, reſpecting the converſion of the heathen, and the aſpect of his providence with regard to miſſionary affairs, encourage us to ſend the Goſpel to heathen lands? Do I not ſpeak before a numerous reſpectable Society, who have come over their little prejudices, and united in their grand work of faith, this noble labour of love? Are they not truly Chriſtian in their

their union, benevolent in their object, and unwearied in their exertions? Are there not thousands and tens of thousands in this country, and in other countries, rejoicing in their union, and striving together for them in their addresses to the Throne of Grace? And has not the Hearer of prayer, the Father of Our Lord Jesus Christ, hitherto smiled on their endeavours? May these promising beginnings be followed with more illustrious progress, and lead to a glorious issue! May the spirit of zeal and unanimity which have been excited among Christians, be more and more increased! May the Lord of the harvest raise up and qualify many labourers for this great harvest among the heathen! May he crown the efforts of those who have entered on the work with much success, that they may gather fruit unto life eternal! Let those who feel an inclination for this honourable though arduous business, willingly offer themselves. And let all Christians, according to their abilities, honour the Lord with their substance, by giving pecuniary assistance. Let them help also by their fervent prayers. Let none sit down and raise objections to excuse themselves from assisting in the business. The work is the Lord's, and he can remove all difficulties. Yea, he has promised, "That every valley shall be filled, and every moun-"tain and hill brought low; and that the crooked "shall be made straight, and the rough ways "smooth; and that all flesh shall see the salvation "of God." Let us then join heart and hand in the work. God, and Christ, and Angels, are observing our conduct. Our zeal and fidelity, and perseverance, will occasion joy in heaven, and will be mentioned to our honour, on the great and important day of the LORD.—*Amen.*

The Excellency of Prayer
IN AID OF MISSIONARY EXERTIONS.

A SERMON,

PREACHED BEFORE THE

MISSIONARY SOCIETY IN LONDON,

AT THE TABERNACLE,

May 8, 1799;

BY ISAAC TOZER,

MINISTER OF THE GOSPEL AT TAUNTON.

SERMON II.

BRETHREN,

PERMIT a ſtranger to moſt of your perſons, but not to your deſigns and endeavours for the glory of God, to addreſs to you a few remarks from the ſacred Oracles, on this grand and ſolemn occaſion. I beg your ſerious and candid attention. Fathers and brethren in the miniſtry, diſciples of Jeſus at large, I entreat your prayers, that, being indulged in Providence with an opportunity of attending at your Pentecoſt, my ſoul with yours may be filled with the Holy Ghoſt. O pray, that, being honoured, by the Directors of our Miſſionary Society, with a call to the ſituation in which I now ſtand, I may be ſo diveſted of the fear of man, and filled with the fear of God—ſo diveſted of ſelf, and clothed upon with Chriſt—ſo immediately under the holy anointing—as that the word may come with power, and prove itſelf to be not the word of man, but the word of God!

May great grace be upon us all, while I endeavour, in an entire dependence on divine aſſiſtance, to ſpeak to you from that inſtructive portion of the prophecy which is recorded in

Iſai. lxiv. 1. "*Oh that thou wouldeſt rend the heavens, that thou wouldeſt come down, that the mountains might flow down at thy preſence!*"

That work, which is begun in prayer, is in a fair way to end in praiſe. Prayer is a precious key, which

which every godly man carries in his boſom, and with it has liberty to unlock the ſtorehouſes of heaven. It is a key, which in reſpect of private and public concerns, has been uſed with wonderful effect for ages paſt, and ſhall be for ages to come.

The Prophet, in this and the foregoing chapter, gives us a rich ſpecimen of his acquaintance with the grace and gift of prayer; and, for our encouragement, ſeems to ſtand among other Iſraelites as an example of the ſucceſs of prayer. In the context he appears to plead with God for the beſtowment of heavenly bleſſings upon the church and the world, and, I preſume, to perſonate both the Jewiſh and Chriſtian church in prayer. In other words, as is frequently the caſe in the prophecies, in pleading the cauſe of the ancient exiled captive tribes, he comprehends that of an enſlaved world, and contemplates the deliverance of both. Having exclaimed with admiration at the proſpect of Jeſus, travelling in the greatneſs of his ſtrength, and coming with dyed garments from Bozrah, he proceeds in ſtrains of fervent devotion in the words of the text—"Oh that thou wouldeſt rend "the heavens, that thou wouldeſt come down," &c. And as ſoon as he had finiſhed his prayer, he appears to have written thoſe bleſſed words, of which millions have felt the energy, and many in this place; ch. lxv. 1. "I am ſought of them that "aſked not for me: I am found of them that "ſought me not: I ſaid, Behold me, behold me, "unto a nation that was not called by my name." This paſſage is quoted by St. Paul, Rom. x. 20. and applied to Chriſt and the Chriſtian æra. Does it not ſeem, then, brethren, as if the prayer of the Church, offered up by the prophet on account of her diſtreſſes—with reverence would I ſpeak it—brought the Godhead out of heaven, not only to look upon and re-edify his ancient Zion, but to contemplate a ruined world, and

to

to give freſh aſſurances of his determination to ſave it? Oh the tried, the lovely power of prayer! Let us often work this powerful engine, and ſay—"Oh that thou wouldeſt rend the "heavens," &c.—Rending the heavens is an alluſion to a perſon's haſtening to deliver his friend from the oppreſſion of a ſanguinary foe, or from ſome imminent danger:—he flies to his ſuccour—throws open doors—burſts oppoſing bars—leaps over intervening obſtacles, or daſhes them to pieces, having no care what becomes of them, ſo he is in time and place to ſave his friend.*

In the text, therefore, we may notice,

I. A very grand and deſirable object, ſuppoſed—The ſalvation of mankind.

II. Apparent obſtacles in the way of accompliſhing this object—Oppoſing mountains.

III. An infinitely glorious character, to whom the Church is encouraged to look for the removal of theſe obſtacles, and realizing this object—God in Chriſt.

IV. The way and manner in which, by the prophet's example, the Church in all ages is directed to look to him—Prayer.

Having conſidered theſe things, I ſhall conclude with an improvement of the ſubject.

Lord look upon ſpeaker and hearers, and ſay unto us, go in this your might.

I. We notice a grand and deſirable object—the extenſion and eſtabliſhment of the Redeemer's kingdom, or the ſalvation of mankind.

* The evangelical ſenſe of the prophet's prayer may be thus expreſſed: "Oh God of infinite mercy look down upon a periſhing "world; diſplay thy power, juſtice, and goodneſs in the ſalvation "of men; graciouſly remove, in the courſe of thy providence, "every obſtacle in the way of the univerſal ſpread of the Goſ-"pel; and oh bow thy heavens, and come down; melt the "hearts of millions of ſinners by the preached word: as "when the melting fire at firſt cauſeth the waters to boil, ſo do "thou come down, and heap the coals of divine love upon the "heads of thine enemies." Rom. xii. 20.

That Iſaiah contemplates this object, throughout all the latter part of his prophecy, is evident to every attentive reader. That he hath this object in view in the text and context, hath already been obſerved. And did Iſaiah and the Jewiſh Church pray for the ſalvation of mankind, and contemplate the event with joy? And ſhall we, brethren, who, as I may ſay, live in the fulneſs of times, conſider it as an object too great for our ambition? God forbid! The Lord has, in theſe later years, wonderfully communicated a miſſionary ſpirit to his Britiſh Iſrael—to Chriſtians of different denominations. He has—I was going to ſay—miraculouſly appeared in forming, animating, and ſucceeding the Society with which I have the pleaſure to be connected. He hath bleſſed the operations of other ſocieties, who, in ſome reſpects, are our elder brethren.

While, therefore, theſe beautiful wheels within wheels in his holy Providence are actually moving, ſurely we are juſtified in moſt devoutly wiſhing, yea, in aiming at and endeavouring in our ſphere, with an humble dependence on divine influences, even the univerſal emancipation of the world from the ſlavery of ſin, and the bringing it out of the arms of the wicked one into the glorious liberty of the children of God: for, alas! the whole creation groaneth and travaileth in pain.

If Jeſus died ultimately to ſave the world; if the Father ſays, "I will give thee the uttermoſt "parts of the earth for thy poſſeſſion;" if one ſoul is worth more than a thouſand worlds, in reſpect of their temporal intereſts, Matt. xvi.; if our Lord has inſtructed us to pray, "Thy king-"dom come, thy will be done on earth as it is "done in heaven;" if appearances, at the preſent day, ſhould indicate the near approach of the chariot of our King, then are we not only juſtified in praying for and aiming at the ſalvation of mankind,

but

but are ſeriouſly and ſweetly called upon to *do* all that in us lies towards realizing this bleſſed object, and inaction may be conſidered by our Sovereign as highly criminal. But, oh, the honour! the glory! of being providentially led to do ſomething, however ſmall and unworthy, which, through the grace of our Lord Jeſus, ſhall, in concert with the labours of our venerable anceſtors and dear poſterity, tend to, and terminate in the coming of the kingdom of God to the ends of the earth!

"A ſurvey of the ſtate of the world" (ſays Rev. Mr. Bogue, in his addreſs to Chriſtian brethren, previous to the formation of this Society) "preſents to us more than one half of the human "race deſtitute of the knowledge of the Goſpel, "and ſitting in darkneſs and the ſhadow of death. "Their deplorable condition it is utterly impoſſible for words to deſcribe. There are hundreds "of millions of poor Pagans ignorant of the true "God, and falling down before ſtocks and ſtones. "There are hundreds of millions more blinded "by the deluſions of Mahomet, and unacquainted "with Jeſus as the only Mediator between God "and man, whom to know is eternal life. If we "have never thought of theſe things, there is "much reaſon to lament our criminal unconcern "for the glory of God, and for the ſalvation of "the periſhing ſouls of men. If they have been "the ſubject of our ſerious conſideration, with "ſuch a ſcene before our eyes, what methods have "we employed that all theſe myriads of Pagans "and Mahometans might be delivered from the "power of darkneſs, and tranſlated into the kingdom of God's dear Son? Perhaps we have not "conſidered our duty reſulting from that command, which was directed from the Supreme "Authority to every follower of the Lamb—"Go "ye into all the world, and preach the Goſpel to

" every creature." That has not yet been done. " It ought to be done without delay ; and every " Chriſtian is called upon to act his part, and " cannot, without criminality, withhold his exer- " tions *towards* procuring obedience to the com- " mand of his Redeemer and his Lord."

It cannot be ſuppoſed, brethren, that I refer to that reſpectable character's ſentiments to imply *your* inactivity—No, bleſſed be God, you were forward more than a year or *two* ago ; but to avail myſelf of his argument to ſupport and illuſtrate mine, and to animate you ſtill to aim at ſo glorious an object as the diffuſion of the Goſpel throughout the world, in order to the ſalvation of the fallen race of men.

But ſee, the day-ſtar from on high hath viſited us, to guide our feet in the way of peace. Methinks the latter-day glory begins to dawn. With a ſacred pleaſure, therefore, unknown to worldlings, may we perſevere in every pious exertion, " looking unto Jeſus!"

But, it may be ſaid, there are many difficulties in the way. And in what way, brethren, that leads to riches or glory are there not difficulties ? But theſe would rather animate than diſcourage an enterprizing mind. Let every one do as you, in concert with ſeveral other ſocieties, have done, and are now doing—and, we may reſt aſſured, that, *in time* the obſtacles will diſappear. " Who art thou O great mountain !"

" O long expected day begin,
" Dawn on theſe realms of woe and ſin," &c.

" Jeſus ſhall reign where'er the ſun,
" Does his ſucceſſive journies run," &c.

" Let every creature riſe and bring
" Peculiar honours to our King ;
' Angels deſcend with ſongs again,
" And earth repeat her loud—Amen."

Brethren,

Brethren, I mean not to aſſert, that the preſent generation will be the inſtruments to convert the world; but this I will be bold to ſay, that, were all the real Chriſtians in Europe and America to exert themſelves to the utmoſt, Satan's kingdom would probably experience ſuch a ſhock, even in our day, as it never has experienced ſince the creation, ſave on that day, on which the Son of God ſaid, "it is finiſhed, and bowed his head and gave up the ghoſt." Glory to his name, the weakneſs of inſtruments, the fooliſhneſs of preaching, are no more hindrances to ſucceſs, than Moſes' rod or the deſpicable ram's horns were, when at the lifting up of the former the Red Sea divided, and at the blaſt of the latter the walls of Jericho fell.

We are now led to another branch of our ſubject, which is,

II. To view the apparent obſtacles in the way of accompliſhing this deſirable object.

Theſe are in our text called mountains; which we know to be a figurative term to repreſent extreme difficulties, and formidable enemies, as in the text juſt alluded to, and in Iſa. xl. 4, "Every mountain ſhall be made low." Let us view, and if poſſible meaſure the mountains, not as the unbelieving ſpies viewed the gigantic ſons of Anak, and the walled cities of Paleſtine, and were diſmayed at them; but as Joſhua and Caleb contemplated the ſame. Numb. xiii. 26. Chron. xiv. 1, &c. Heathen heroes might ſhame ſome Chriſtians, who in purſuit of a crown that fadeth, have played the man in meeting many and mighty difficulties with calm intrepidity, as thoſe which, in their way to glory, they conſidered would rather increaſe than diminiſh the ſplendour of their future diadems.

When Hannibal, the famous Carthagenian hero, meditated the conqueſt of Rome, after having landed

landed his immenſe army in Spain, and contrived to float them with his huge elephants over intermediate and rapid rivers; after having paſſed the Pyrenean mountains, and traverſed France, he came at length to the foot of thoſe aſtoniſhing works of God, the mountains of the Alps, which rear their frozen tops between Spain and Italy. Never, perhaps, till then had a general with ſuch an army conceived the expedition poſſible. But ſee what courage, patience, and perſeverance will do. He ſat down at their baſe; he viewed; he panted for glory; he animated his army; they marched; they ſurmounted the huge interpoſing difficulty; in the untrodden way they moved along; on the impending cliffs Hannibal and his army hung; they ſuffered it is true, conſiderable loſs, but their ardour could not be cooled by frozen mountains; they puſhed on, nor reſted till they had attained the beautiful plains of Italy. And ſhall Chriſtian ſoldiers be affrighted at mountains, while the Son of God is in our camp; from whoſe face, we read, "the earth and the viſible "heavens fled away, and there was found no place "for them."

But we were to notice the mountains which may ſeem to oppoſe the tribes of Iſrael in their evangelical warfare—their Miſſionary career. "We wiſh the world may ſoon be under the ſceptre of Jeſus; we believe he works by inſtruments, but at preſent we fear the inſtruments are ſo very diſproportionate to the work, that we are tempted to hang our harps upon the willows."

"See," ſays unbelief, "how awfully they riſe; mountains behind mountains, they invade the ſkies; they reach in awful perſpective to the utmoſt limits; they pain the wearied eye, the dejected and agitated heart. Do we turn our eyes towards Europe; what monſtrous mountains preſent themſelves

ſelves to our view! Here are mountains of Popiſh ſuperſtition, ancient and deep rooted; there by their ſide mountains of deiſm and atheiſm riſe, as ſo many terrible volcanoes belching out their fires and deſolating the plains. Here mountains of horrid war and blood, more terrible than African mountains of prey; there mountains of prophaneneſs and impenitence, which border upon the bottomleſs pit. Here mountains of coldneſs and formality among the profeſſors of religion, mountains of ice, and there mountains of diviſion and contention, craggy, diſcouraging and dangerous. And if civilized Europe, Chriſtian Europe ſo called, preſents ſuch obſtacles, how can we with any probability of ſucceſs, enterprize aught in Aſia or Africa, or the heathen parts of America? Look around the coaſts of the Mediterranean Sea, where in primitive times the mountain of the Lord's Houſe ſtood beautiful above the mountains; and there (except where the Greek Church ſends forth its feeble prayers, or where popery, deiſm and atheiſm ſpread their pavilions on the mountains, or here and there a few pagan tribes have pitched their tents,) *Mahomet has built his moſques on the top of every mountain, and every one is hoſtility itſelf to the Son of God.* Look further, with what is the earth filled but mountains of heatheniſh idolatry, on the tops of which they worſhip the hoſts of heaven, at the foot of which they ſacrifice their wives and their children unto devils. Mountains theſe, inacceſſible to our bands, through invidious Indian caſts, ancient prejudices, and the blindneſs and enmity of the human heart; ſo that the world lieth in wickedneſs and bordereth upon everlaſting deſtruction. Add to all, the Jewiſh tribes, who muſt in the fulneſs of time be called, are now wandering over theſe dark mountains, or fortifying themſelves in their ſtrong holds of infidelity on contiguous

tiguous hills, denying the Lord of glory, whom their forefathers crucified. Theſe obſervations, it muſt be confeſſed, are melancholy, and as true as doleful. Unbelief and timidity cry at the ſight of theſe mountains with Eliſha's ſervants; "Alas! "maſter, (2 Kings, vi. 15.) how ſhall we do?" But humble faith replieth with the prophet, "Fear "not, for they that be with us are more than they "that be with them; and Eliſha prayed, and ſaid, "Lord, open his eyes; and the Lord opened his "eyes; and he ſaw, and behold, the mountains "were full of chariots and horſes of fire round "Eliſha." Thus, melancholy obſervation and unbelief conſider the mountains inſuperable; and when they view the mountain of the corruption of human nature, from which all the others grow, they deſpond.

My fathers and brethren in the miniſtry, if your God and Saviour were to aſk you, can theſe mountains be moved or melted? you would anſwer with Ezekiel, when the Lord aſked him, "Can theſe "dry bones live? O Lord, thou knoweſt." A miniſter once ſaid, "If I had a commiſſion, "I would call to the dead in Bunhill-fields to "come forth," ſo would you call to the mountains to be removed. If, however, we have neither opportunity nor commiſſion, as the dear Miſſionaries will by and by more fully have, to prophecy to them, we have all, bleſſed be the Lord, a commiſſion under the broad ſeal of heaven, in my text, to pray reſpecting them.—"Oh that thou wouldeſt "rend the heavens, that thou wouldeſt come down, "that the mountains may flow down at thy pre-"ſence!" Which leads me,

III. To call your attention to the glorious character, before whom mountains and mole-hills are the ſame things; yea, they are as the duſt of his feet. Oh, that *thou* wouldeſt come down.—It is not an angel nor an apoſtle that can do this work. No;

No; the whole college of apoſtles, and all the hierarchies of angels, would readily exclaim, "We "are not ſufficient of ourſelves to think any "thing of ourſelves, but our ſufficiency is "of God:" not ſo then neither is he "that "planteth any thing, neither he that watereth, "but God that giveth the increaſe." It is the bleſſed God alone who can melt theſe mountains—the Lord God Omnipotent—the God of Abraham—our Covenant God—God that performeth all things for us—God who has declared he will give his Son the Heathen for his inheritance—yea, it is God in the perſon of his Son—Immanuel—God with us—God in the invincible power and grace of the Holy Spirit. If God be for us, who can be againſt us. Biſhop Hall obſerves, upon the working of the arm of Omnipotence to demoliſh the ſtrong holds of Jericho, at the ſound of the rams' horns: "Had thoſe walls been ſo high, that an eagle could "not have ſoared over them, or ſo deeply founded "as the centre of the earth, they muſt then have "fallen to the ground." So would I ſay, brethren, as to thoſe mountains that have been mentioned, yea, more than ſo: if their roots took hold on the bottom of hell, and if their tops would weary Apollyon's wing to reach—if our Saviour touch them they melt, if he look at them they muſt vaniſh away.

Says the prophet, in the words following the text, "When thou didſt terrible things, which "we looked not for, *thou cameſt down*, the moun-"tains flowed down *at thy preſence*." I ſuppoſe he alludes to the liberation of the tribes from Egypt, the trembling of Sinai's mount, the opening of the Red Sea, and removing obſtacles in the way to Canaan, which are ſcenes ſet forth with inimitable beauty and grandeur, in Pſalm cxiv.—"When Iſrael went out of Egypt, the houſe o "Jacob from a people of ſtrange language: Ju-

" dah was his ſanctuary and Iſrael his dominion. " The ſea ſaw it and fled: Jordan was driven " back. The mountains ſkipped like rams, and " the little hills like lambs. What ailed thee, O " thou ſea, that thou fleddeſt? Thou, Jordan, that " thou waſt driven back? Ye mountains, that ye " ſkipped like rams, and ye little hills like lambs?" How beautifully is the mind wrought up to expect the approach of a perſonage equal to all this command of nature. It follows: " Tremble thou " earth *at the preſence of the Lord, at the pre-* " *ſence of the God of Jacob*: which turneth the " rock into a ſtanding water, the flint into a foun- " tain of waters."

If you turn to the ſixty-third of Iſaiah, the ſalvation of the world is there attributed to Jeſus; and, conſequently, the removal of the oppoſing mountains, of which the text ſpeaks in the following chapter: " Who is this that cometh from Edom, " with dyed garments from Bozrah," &c.

Is it ſo? what encouragement have we to pray. " Oh that thou, O God in Chriſt, wouldſt rend " the mountains:" to thee alone we look for the ſalvation of the world, and for ſucceſs on our feeble enterprizes, directed ultimately to that end; and O God grant that, while we pray for the ſalvation of foreigners, many of our London, Jeruſalem ſinners may this day be brought through the ſtrait gate of converſion, into the narrow, the bleſſed path of holineſs, which leads to heaven. May this be the day of the Lord of Hoſts upon every one that is lofty and that is lifted up, that he may be brought low, and upon all the high mountains, and upon all the hills, that are lifted up in a proud conceit of their own ſtrength, riches, and righteouſneſs. Iſaiah ii. 12. 14. Yes, before our great Zerubbabel, every mountain would become a plain. To him are we encouraged to look this day

day for the extenſion and eſtabliſhment of his kingdom in righteouſneſs, peace, and joy in the Holy Ghoſt. "Lord increaſe our faith."

We next come to enquire,

IV. In what way and manner we are encouraged by the example in our text to avail ourſelves of the power and grace of God in Chriſt, that our ardent wiſhes and endeavours for the coming of Chriſt's kingdom may be realized. In one word, it is prayer: this is the inſtrument of melting the mountains, and bleſſing the world, which it is my province to recommend. Now, if our prayers have any tendency to realize this grand object, or any part of it, they ſhould be, I apprehend, like Iſaiah's—

HUMBLE. "But we are all an unclean thing," &c. Here is an entire renunciation of ſelf-righteouſneſs and creature confidence, in this paſſage, in every ſhape. Neither is prophet, apoſtle, evangeliſt, paſtor, teacher, or miſſionary, any thing, unleſs God make him an able miniſter of the New Teſtament, and work with him.

BELIEVING. We muſt flee, as our dear brethren in the Duff did, when ſhe hung upon the dreadful reef, on the wing of believing prayer, into the boſom of our covenant God, and all will be well with our perſonal and relative concerns, and thoſe of the church and the world. Ch. lxiii. v. 16. But now, O Lord, "thou art our Father, "though Abraham be ignorant of us, and Iſrael "acknowledge us not. Thou, O Lord, art our "Father, our Redeemer; thy name is from ever-"laſting." Oh that for the ſake of him who bled on Calvary, and pleads in glory, and who has promiſed the Holy Spirit in copious meaſures to them who aſk him, thou wouldeſt deſcend from heaven; yea, "rend the heavens" for his ſake, thy well-beloved Son, "come down, let the mountains "ſkip like rams, the little hills like lambs, that the

" earth may tremble at thy preſence!" Let thy Son reign till he hath put all enemies under his feet!

FERVENT and AFFECTIONATE. " Thy holy " cities are a wilderneſs; Zion is a wilderneſs; " Jeruſalem a deſolation; our holy and our beau- " tiful houſe, where our fathers praiſed thee, is " burnt up with fire, and all our pleaſant things are " laid waſte. Wilt thou refrain thyſelf for theſe " things, O Lord?" Here, as Mr. Henry obſerves, God's people exchange, or rather twine intereſts with him. Thy holy cities, which were their habitations; and our holy and beautiful houſe, the temple, which was the houſe of God in fact.

Alas! the languor of my ſoul, brethren! Eternity is at the door—millions are periſhing in ſin—and yet my prayers freeze on my lips. Is it ſo with any of you? Men, brethren, fathers, help to work this grand engine of prayer, which has often rent the vault of heaven, and brought our Father out of his ſeat, as it of old brought our Saviour from the hinder part of the ſhip, where he was aſleep. " Then he aroſe and rebuked the winds and the " waves;" and ſo will he the mountains, in anſwer to prayer, fervent and affectionate prayer. Go, my ſoul, go my dear hearers, and catch fire from Iſaiah's holy altar, " Look down from heaven: " Oh that thou wouldeſt rend the heavens!" Bleſſed Redeemer of men, make haſte; Holy Trinity, come; reſcue a periſhing world!

UNITED. I have ſometimes wiſhed to ſee, in our Evangelical Magazine, a liſt of the Britiſh churches, which unite in our monthly concert of prayer. It may be objected, that ſome churches, not in the habit of theſe exerciſes, would conſider it as invidious; but our dear brethren would ſoon think better of it, and, as fellow diſciples, feel themſelves provoked to this good work by the zeal of many. Methinks, brethren, I could recommend

to

to every ſerious family, at this eventful period, earneſtly to pray at leaſt that part of the Lord's prayer once a day, "thy kingdom come, thy will "be done on earth as it is in heaven," and every firſt Monday in the month to remember, that the churches have an holy convocation unto the Lord for prayer, in which they would feel it profitable to join in ſpirit, and at the family altar, ſuppoſing ſome of them are precluded the enjoyment of public means!

And may we, my dear fellow labourers, be enabled, with our reſpective charges, to make our calling and election ſure. In reſpect of the honour of thus preparing the way of the Lord, making his paths ſtrait, you will bear with me, if I preſs home the matter of the monthly meeting, and ſubmit to your affectionate conſideration, if there be not a propriety in our endeavouring, at thoſe ſeaſons eſpecially, to unite with all ſerious well-wiſhers to the cauſe of God, the lovers of Jeſus of different denominations. But I beg pardon, I had need be animated to every good work by your forwardneſs. "But, Oh! let the heavens rejoice, "and let the earth be glad, let the ſea roar, and "the fullneſs thereof, before the Lord, for he "cometh to bleſs the nations with his preſence."

Kings of the earth, and all people; princes, and all judges of the earth; both young men and maidens, old men and children; let them praiſe the name of the Lord, and unite in fervent prayer—"Thy kingdom come!"

Laſtly, PERSEVERING. Luke xviii. 1. "And "he ſpake a parable to this end, that men ought "always to pray, and not to faint;" and concludes the beautiful parable thus: "And ſhall not God "avenge his own elect, who cry day and night "unto him, though he bear long with them? I "tell

" tell you, he will avenge them ſpeedily. Never-
" theleſs when the Son of Man cometh ſhall he find
" faith on the earth?" Perſevering and importunate prayer, then, is that which brings down the bleſſings upon individual ſouls, families, churches, and upon the world!

This, brethren, is as Jacob's wreſtling with the angel, who kept faſt his hold, and ſaid, " I will " not let thee go till thou bleſs me." Gen. xxxii.

It is obſervable in the ſeventeenth of Luke, that our Lord had been beautifully comparing his Goſpel, in reſpect of its rapid and vivid courſe to the lightning, which lighteneth out of the one part under heaven, and ſhineth unto the other part under heaven, and added, " ſo ſhall alſo the Son of " Man be in his day." Immediately he addreſſes his diſciples upon the ſubject of the ſucceſs of perſevering prayer, and concludes with—" Never-
" theleſs, when the Son of Man cometh ſhall he " find faith on the earth?"

Whence I obſerve, that remarkable periods in the day of the Son of Man, are uſually preceded by awful convulſions in the world, and a baleful ſpirit of infidelity; and the glories of thoſe periods in the ſalvation of the guilty polluted ſons of men, are accelerated and uſhered in by the importunate *perſevering*, affectionate, united, believing, and humble prayers of the Lord's people. How far theſe remarks apply to the preſent appearances of the world, brethren, judge ye. But, "verily, the " nations are" infidel and " angry, and God's wrath " is come, and the time of the dead, that they may " be judged," or a retribution made upon perſecuting powers; " and," I was going to ſay, " the " temple of God is opened in heaven, and" we begin to ſee more plainly than we have ever " ſeen," between the paſſing and thick clouds of his judgments, " the ark of his teſtament. And there are

" lightnings,

" lightnings, and voices, and thunderings, and an " earthquake, and great hail." Rev. xi. 18, 19. Yes, we ſeem to be encouraged, even while the tempeſt rages, to renew our knocking at our Father's door for the ſalvation of millions, who appear as ſheep devoted to the ſlaughter.—" O that " thou wouldeſt rend the heavens." &c. But you wait for the Vth head—

IMPROVEMENT. Here, before I proceed to mention encouragements for prayer, I ſhall beg leave,

1. To ſay a few things, by way of *lamentation*, over thoſe who ſeldom or never pray. You may ſupport the cauſe by your purſes, ſinners, but if you neglect ſecret prayer eſpecially, your gold may aid the miſſionary concern, it is true, but as to you it will become a kind of accurſed thing. My venerable predeceſſor in the miniſtry, the Rev. Mr. Reader, once viſited a man in deſpair, who had paſſed for a Chriſtian, but upon whom conſcience at length fell as a roaring lion, rending the caul of his heart, accuſing him with having all along lived in the neglect of ſecret prayer; "and now, ſir," ſaid he, " I cannot pray." Mr. Reader, impreſſed with his mournful caſe, ſaid every thing on the occaſion that a dear ſervant of Chriſt might be ſuppoſed to ſay, but left him ſhut up in the iron cage of deſpair. When the miniſter returned home, he wrote him to this effect: " My dear friend, you confeſs you " never prayed, and now you ſay the Spirit of God " hath left you, ſo that you cannot pray. Now " you know you muſt pray in ſpirit, or be *damned*. " I exhort you, as a poor loſt ſinner, to go into your " chamber, if it were ſeven times a day, and pro- " ſtrate, at leaſt, your body before the Lord. He " may melt your ſoul; but go you as an object " only to move the divine compaſſion. Something " muſt be done in this deſperate caſe. Do what in

" you

" you lies. If your ſoul cannot pray, put your " body in a praying poſture, and who can tell?"

At firſt the letter was lain by as uſeleſs, but at length it appeared the Holy Ghoſt dictated, and was in it. The experiment was made; and, Oh! the mercies of a prayer-hearing, yea, a prayer-imparting God, (yea, Chriſt is exalted to give repentance) it ſucceeded. He that ſaw even an Ahab humbling himſelf, he ſaw this poor wretched ſinner. He rent the heavens, even at the ſighing of this deſpairing priſoner; he came down; the mountain of his hard heart flowed down at the preſence of our Lord. He lived ſome time after, and manifeſted a vital change; " and now," ſaid Mr. Reader, " I doubt not he is a ſaint in glory."

My dear hearer, didſt thou never earneſtly cry to God for mercy? Doſt thou live in the habitual neglect either of family, cloſet, or public prayer? Thou art in the gall of bitterneſs, and the bond of iniquity; and art thou now hardened? Remember the ſtriking word, you muſt pray or be damned. Make haſte, and delay not: flee from the wrath to come. Behold the Lamb of God; lay hold on eternal life; enter thy cloſet, and ſhut thy door; make the experiment to-day, for to-morrow may be too late; " when once the maſter " of the houſe is riſen up, and has ſhut to the door," you know eternal knockings will have no avail. Now is the accepted time; now the day of ſalvation. But let him that nameth the name of Chriſt in prayer depart from all iniquity; live ſoberly, righteouſly, and godly, in the preſent world, looking alone to the merits of Chriſt for ſalvation, and the grace of the Holy Spirit for ſanctification. For other foundation can no man lay, than that which is laid, which is Jeſus Chriſt.

2. I come now to endeavour to animate to prayer

prayer and exertions for the ſalvation of ſinners. Be encouraged, my fathers and brethren, to continue in prayer, and watch and work with the ſame, abounding in thankſgiving. Let us be encouraged, 1ſt, to continue our prayers; and 2dly, our active endeavours for the extention and eſtabliſhment of Chriſt's kingdom. Will you indulge me with a hearing, while I ſtate a few of the encouragements to both. For our continuance in prayer, Jeſus bled—Jeſus pleads—he taught us to pray, "thy kingdom come, thy "will be done on earth as it is in heaven." He promiſes, "If two of you ſhall agree on earth, as "touching any thing they ſhall aſk, it ſhall be "done." "Yea," "if ye had faith as a grain of muſ-"tard ſeed, ye ſhould ſay to this mountain, be "thou removed, and be thou carried into the "midſt of the ſea, it ſhould obey you."—"Wherefore, he is able to ſave them to the utter-"moſt, who come unto God by him, ſeeing he "ever liveth to make interceſſion for them."—Again, the promiſe of the Holy Spirit is the glory of the Goſpel diſpenſation, and he is obtained by prayer. God willl give the Holy Spirit to them that aſk him. "Behold, I ſend the promiſe of my "Father upon you; but tarry ye in the city of Je-"ruſalem, till ye be endued with power from on "high." Again, there are many prophecies and promiſes reſpecting the glory of the church in the latter days, which muſt be, but have not yet been fulfilled; theſe muſt be realized by prayer, agreeable to Ezekiel, chap. xxxvi. 37. "I will yet for "theſe things be enquired of." God has declared "the lion ſhall lay down with the lamb;" "the na-"tions ſhall learn war no more;" "all fleſh ſhall "ſee his ſalvation;" "the knowledge of his glory "ſhall cover the earth, as the waters cover the face

" of the deep." Again, remember, dear brethren and fathers, what the Lord has done in anſwer to prayer. Was Chriſt's encouragement and command previous to the bleſſings of Pentecoſt? Are we at times tempted to give over prayer for ourſelves, others, or the miſſionary cauſe; but firſt, enquire what has been the effect of prayer? Do we aſk Abraham, or conſult his hiſtory? See him pleading for Sodom, or rather for Lot, Gen. xviii. 23, &c. We read, chap. xix. 29. " It came to paſs, the Lord remem-" bered Abraham, and ſent Lot out of the over-" throw." How did Jacob wreſtle with the angel, and prevail for an eſcape from Eſau's ſword? Gen. xxxii. 9.; we ſee them ſoon embracing each other. What was David's ſtrong hold in his flight from, and the means of victory over Saul and Abſalom? prayer. See Daniel upon his knees within that window that opened towards Jeruſalem. How did he ſpeed then, and when he prayed for Zion's reſtoration, Dan. vi. and chap. xix.? Don't you remember King Jehoſhaphat? 2 Chron. xx. 12. 'Twas a lovely prayer: " Oh, our God, wilt " thou not judge them, for we have no might " againſt this great company that cometh up againſt " us, neither know we what to do, but our eyes " are upon thee;" and, lo! they march to meet the enemy with trumpets and ſingers, to praiſe inſtead of pray, as ſure of victory. The Moabites and Ammonites could no more ſtand before them than chaff before a whirlwind. Look back to Moſes at the Red Sea, " Why cryeſt thou unto me," ſays his God, Exod. xiv. 25.? " Speak unto the people, " that they go forward: thou haſt got the victory " by prayer. And what art thou ſtill upon thy knees? " up, and march." See King Hezekiah ſtretching forth his hands in prayer, when he had received that inſolent letter from the Pagan conqueror of the Eaſt.

Iſaiah

Iſaiah chap. xxxvi. xxxvii. Ha! brethren, you recollect the Aſſyrian army, that great mountain near the gates of Jeruſalem, could not ſtand before Hezekiah's prayer. And is the arm of our God now ſhortened? But the time might fail me, to tell of all the glorious bleſſings of Pentecoſt which flowed down in anſwer to Chriſt's interceſſion, *in concert with his church.* Acts i. 14. Peter was led by the angel out of priſon, in conſequence of the prayer-meeting at Mary's houſe, Acts xii. 5. 12. How rapidly and regularly were the wheels of Providence moving, to bring ſalvation to the Gentiles, while Peter and Cornelius were both engaged in prayer at diſtant places, and inconſcious of the deſigns of God at the time, and ignorant of each other's perſons, Acts x. 9. 30. I add, the ſigns of the times, in ſome reſpects, are very encouraging to continue in prayer; but this has already been alluded to, and may further be illuſtrated, if I mention an animating thought or two, to induce us to preſs forward in every miſſionary exertion, looking unto Jeſus, the author and finiſher of our faith. Brethren, we are called upon to praiſe as well as pray. "From this time, "it ſhall be ſaid, what has God wrought!" what has he begun to work by you! He has exceeded your expectations. Has he not opened a way for your miſſionaries on the other ſide of the globe, into the palaces and boſoms of Heathen princes and prieſts? Yes, ranſomed millions, we will hope, through the coming century, ſhall "return and come to Zion "with ſongs and everlaſting joy upon their heads; "they ſhall obtain joy and gladneſs."

I conceive it highly probable that the Lord Jeſus, by whom and for whom all worlds were created, is about to make this Society one link of that grand chain of inſtruments and events, whereby he is gradually drawing this fallen, benighted world back

back into the path of light, holineſs, and bliſs. Oh, the honour to be connected with prophets and apoſtles—Generations paſt and generations to come, in being inſtrumental to accompliſh the ſalvation of mankind! and remember, Chriſtian, that the prayers and exertions of the moſt tried and tempted, ſecluded and retired pious character, has as real, though not as eminent, a tendency towards this object, as thoſe of the moſt public characters; ſeeing their tendency is to revive, diffuſe, and perpetuate a ſpirit of true godlineſs in the world. Oh, who can calculate, eſpecially at this day, the ſum of good that may reſult from the holy labours, the earneſt prayers, the amiable character and ſeaſonable admonitions of a parent, a maſter, yea, a religious child or ſervant; a word dropped in converſation may be a mean of converting a ſoul, who ſhall not only himſelf eſcape the wrath to come, but move in a more extenſive ſphere of uſefulneſs than a Whitefield! Is it ſo, brethren? Then you muſt not remit your more public and extended labours. Be not diſmayed, but lift up your eyes, and look unto the fields whitening unto the harveſt.. What a ſpirit of zeal, union, and love prevails at home; and how are the villages of Kedar ſinging for joy, that e'er while ſat in darkneſs. Pleaſing intelligence, you know, has been repeatedly received from Switzerland, Holland, Sweden, and America, reſpecting ſeveral Miſſionary Societies forming there; nay, acting in concert with us now; ſending pecuniary aſſiſtance to us, or Miſſionaries to the Heathens. The watchmen on Zion's walls begin to ſee eye to eye. If the enemy ſhould ſhoot out the lip, and ſay, Do you mean to convert the world by the crew of a ſolitary ſhip? we can thankfully anſwer, We are joined in our labour of love by our brethren in different

ferent parts of the world, many who have followed our example, men who have jeoparded their lives for the name of the Lord Jeſus.*

But call our Duff a ſolitary ſhip, if you will; ſhe is nevertheleſs not alone, but God the Saviour is in and with her. Nay, I'll ſuppoſe it poſſible ſhe's gone to the bottom, and our brethren gone a nearer way to heaven. We know Chriſt *has been* with her to the utmoſt iſles of the ſouthern ſea. Methinks he has ſtood and meaſured the earth from her decks; he has drawn his line upon the ſea, and afreſh marked out the world for his own, and his glorious operations. We cannot but view that ſhip as a prodigy, as God's ark, the Miſſionaries conveyed in her, we hope and truſt, he deſigns as inſtruments, in concert with our brethren alluded to, to regenerate the Heathen iſles, and repleniſh the earth with converts. God is coming from Teman, and the Holy One from Mount Peran—Selah. His glory, we truſt, even now covers the heavens, and the earth ſhall in due time be filled with his praiſe. The mountains ſee him, and they tremble. The overflowing of the waters paſſes by, wondering at the ſhip it bears towards that ocean, which, we truſt, ſhall be henceforth emphatically called the Pacific Ocean: a ſhip, the paſſengers of which are going to lead the ſlaves of Satan into the boſom of our Immanuel. Surely the iſles are waiting for him, and ſhortly your zeal ſhall ſo provoke many, that other ſhips ſhall join ours from different ports, and "the deep ſhall utter his voice, "and lift up his hands on high." Hab. iii. 3, &c.

The probability is, brethren, that many thouſands will be brought to Chriſt through your pray-

* Dr. Ryland informed me of an excellent character under the direction of the Church of England Society, labouring for ſouls in Aſia, with whom Mr. Carey was about to open a correſpondence.

ers

ers and labours; and that multitudes of the Heathens may thus become Miſſionaries to their brethren. Who, then can calculate the glorious harveſt from your endeavours, in concert with thoſe of other ſocieties! But admitting the Heathen be not gathered; admitting ſome unforeſeen event ſhould greatly interrupt our operations for the preſent, ſtill ſhall we be glorious in the eyes of the Lord. Say mountains of ſuperſtition, infidelity and paganiſm, are not to be moved *at preſent*, and we ſhould be obliged to contract the ſphere of our operations, yet ſtill the *tendency* of our labours is the revival, diffuſion, and extenſion of Chriſtianity; and when and where did you believe God blaſted thoſe deſigns? Were an Elliot or a Brainard, among the American Indians, unſucceſsful? Have a Whitefield, Weſtley, Lady Huntington, Lady Ann Erſkine, Ladies Maxwell and Glenorchy, been put to ſhame? Are our brethren, the Baptiſts, Moravians, or the Methodiſts diſmayed? Go on, brethren; the Lord is with us, while we are with him. He may try us, but will not render our ſchemes abortive; and when the fullneſs of time is come, the exiſting corn ſhall mightily grow through his ſpirit and prevail; whether it be an handful, or as much as Joſeph's ſtores for the famine. But, if I am not miſtaken, God has *now* his *granaries* in Britain, wherewith to repleniſh the famiſhing earth, that he may give ſeed to the ſower, for they ſhall go out, Iſaiah lv. with joy, and be led forth with peace. "The mountains and the hills (even "all thoſe, the inhabitants of which look and long "for becoming) ſhall break forth before them into "ſinging, and all the trees of the field ſhall clap "their hands. Inſtead of the thorn ſhall come up "the fir-tree, and inſtead of the briar the myrtle "tree; and it ſhall be to the Lord for a name, and "for an everlaſting ſign that ſhall not be cut off. "And the ranſomed of the Lord ſhall return, and

"come

"come to Zion with ſongs, and everlaſting joy, "like radiant crowns, ſhall be upon their heads. "They ſhall obtain joy and gladneſs, and ſorrow "and ſighing ſhall flee away." To that ſtate of unutterable and eternal bliſs may infinite love bring us all through the mercies of the Son of God, to ſpend our eternity together! Amen.

The Dominion of Jesus favourable to the Heathen.

A SERMON,

PREACHED BEFORE

THE MISSIONARY SOCIETY,

AT TOTTENHAM-COURT CHAPEL, LONDON,

May 9, 1799;

BY JAMES MOODY,

MINISTER OF THE GOSPEL AT WARWICK.

SERMON III.

ZECHARIAH IX. 10.

"*He ſhall ſpeak Peace to the Heathen.*"

JESUS Chriſt is the hope of the ends of the earth. In him ſhall all the families of mankind be bleſſed. The patriarchal age expected his day; by faith they ſaw it and rejoiced. The teſtimony of Jeſus was the ſpirit of prophecy. Holy men of God who lived in early ages, foreſaw the grace which ſhould come unto us, and they ſearched what, and what manner of time the Spirit of Chriſt which was in them did ſignify, teſtifying before-hand the ſufferings of Chriſt and the glory which ſhould follow. The Prophet Zechariah is found among that favoured number who gave teſtimony to Goſpel times. It appears from the book which bears his name, that he was not inſenſible of the glorious myſteries concerning the perſon, the grace, the atonement, and the kingdom of Jeſus; all of which he preached to the afflicted Jews for their comfort and eſtabliſhment. Some very important thoughts concerning the day of the Meſſiah, are delivered by him, in the chapter before us; particularly in the 9th, 10th and 11th verſes. The prediction, however diſtant from thoſe days, was not leſs certain, as it contains the words of that God before whom all time is preſent, and who calleth the end from the beginning. The truths were accompliſhed in part, when Chriſt made his

appearance in our nature, and what remains, is now fulfilling, or in time ſhall be fulfilled. Verſe 9th, "Rejoice greatly, O daughter of Zion, ſhout, O "daughter of Jeruſalem, behold thy King cometh "unto thee: He is juſt, and having ſalvation: "lowly, and riding upon an aſs, and upon a colt, "the foal of an aſs." Here we have a repreſentation of the viſit which Chriſt in the fulneſs of the times made to the great City. "The daughter of Zion," it is true, was diſpleaſed at the homely aſpect of her King, as they expected him in outward ſplendour; but it was the will of heaven, that Chriſt ſhould appear on earth—a ſufferer—not an earthly conqueror. He came into this world to die, He went out of it to reign. It behoved him to become a man of ſorrows, and acquainted with his people's griefs. Jeſus ſuffered under Pontius Pilate—was crucified—died and was buried, and on the third day he roſe again according to the Scriptures. When the painful taſk is accompliſhed, as a reward of his obedience, and to fulfil the decree of his Father, he is to take the government of all worlds upon his own ſhoulder, and muſt reign until all his enemies, and thoſe of the Church be put under his feet. During the three full years of his perſonal miniſtry, he addreſſed his love to the Jews, but they rejected him. He came unto his own, and his own received him not. Their unbelief was criminal, and awfully perſiſted in,—for when Jeſus had left the earth, when he ſent down the Spirit at Pentecoſt—when he came to them by his Apoſtles—even at that time but a few acknowledged his authority, or would have this man to reign over them. But, oh, adorable wiſdom, by the Jews' rejection of Chriſt way is made for the admiſſion of the Gentiles into God's favour and friendſhip. By their fall ſalvation is come to us! Verſe 10th,—"And I will cut off the chariot from Ephraim, "and the horſe from Jeruſalem, and the battle "bow

" bow ſhall be cut off, and *He ſhall ſpeak peace to* " *the Heathen*, and his dominion ſhall be from ſea " to ſea, and from the river even to the ends of the " earth." The dominion of Jeſus ſhall be friendly to the Heathen. There are two or three general remarks which preſent themſelves to us, not unconnected with the ſubject.

Firſt—The dominion of Jeſus, is a dominion of ſpiritual order. Inſtruments of cruelty are removed from his kingdom and are transformed into the friendly implements of huſbandry. Swords are to become plowſhares, and ſpears are to be turned into pruning hooks. Jehovah will cut off the chariot, the war horſe, and the battle bow. Theſe have bereaved nations, have made the widow lament, and the fatherleſs to ſigh. Every battle of the warrior is with confuſed noiſe, and with garments rolled in blood. But Chriſt's reign upon earth ſhall be mild, peaceful, healthful, and every way deſirable. Some expoſitors have interpreted the removal of the chariot, &c. as intimating the removal of temporal authority and worldly power from the Jews, who were to remain a defenceleſs body until their final reſtoration. It is undoubtedly true, that thoſe people live, as was predicted, without a Prince and without dominion. But I conſider the paſſage under conſideration, of ſimilar import with other prophecies which exhibit the peaceful reign of Jeſus, under the increaſe of which wars ſhall for ever ceaſe.

Secondly,—It appears that the dominion of Jeſus ſhall be a dominion of univerſal extent. " From " ſea to ſea," i. e. from one ſea to the other. From the ſea on one hemiſphere, to the ſea upon the other hemiſphere. " From the river"—from Euphrates, it is thought, " to the ends of the earth," —to the confines of Judea. The Holy Land being put by a figure for all the earth. The iſlands of the ſea, as well as continents, may be included in this

this form of ſpeech. Here our faith and hope are aſſiſted in reſpect to the wide ſpread of the Goſpel. "From ſea to ſea," and "to the ends of the "earth." The knowledge of the glory of the Lord is to cover the earth as the waters the channels of the great deep. Some prophecies make mention of the very places which ſhall receive the Goſpel, and be converted to God, as Egypt and Edom,—Ethiopia and Tyre: but in this paſſage it is hidden from us, perhaps deſignedly for the exerciſe of faith, and of the human judgment in the conduct of miſſions. Who can ſay the iſlands of the ſouthern latitudes are not intended in this prophecy? It may be found, while miſſionary directors deliberated only according to the probable opinion of fallible men, when they ſent the Goſpel to Otaheite and the Marqueſas, they were fulfilling this part of Jehovah's counſel. His ways are in the ſeas and his paths are in the mighty waters.

The laſt general remark I offer is, "The domi-"nion of Jeſus is a dominion of kindneſs, benevo-"lence and condeſcenſion." He will ſpeak peace to the heathen, infinite condeſcenſion! Let the earth hear it and be glad, let the multitudes of the iſles rejoice. Let Great Britain, Scotland and Ireland triumph. Let the vaſt ſhores of India, Africa and America be glad. Let earth and ſkies reſound with the Redeemer's praiſes. Glory be to God in the higheſt, for on earth there is peace: peace to the heathen! There are four thoughts which preſent themſelves to our view in the text for diſcuſſion.—

I. The objects of this condeſcenſion,—"the Heathen."

II. The matter of it,—"Peace."

III. The inſtrument of conveyance,—"Speech."

IV. The ſource of effectual power and influence,—"He," i. e. Jeſus in his reign and government.

I. The

I. The objects—Heathen.

The term in Scripture is for the moſt part uſed to denote nations or multitudes. It is a plural word which repreſents great numbers to our view, and is ordinarily applied to the many who live without hope and without God in the world; we find the word often tranſlated Gentiles, and particularly in the new Teſtament. Such were out of the pale of the viſible Church, and were, except a few individuals, not reckoned among the people. "They were not a people." The divinely inſpired Scriptures which cannot deceive nor miſlead us, exhibit the Heathen in an affecting light. They repreſent them as deplorably ignorant,—ſuperſtitious, and fatally blinded by the devil, the god of this world!—fornicators—unclean—effeminate—coveteous—abuſers of themſelves with mankind—hateful—and hating one another—deſpiſers of goodneſs, and altogether alienated from the life of God.

Whole ſections are employed to enumerate only a liſt of their complicated vices; as in Rom. i. 19th to 32d verſes. 1 Cor. vi. 9th and 10th verſes, and many other parts. Indeed, but little remains of humanity itſelf are found among many of them; and but for that natural conſcience whoſe light and inſpection they could not wholly eſcape, they would appear but one degree above the fallen ſpirits; and can ſuch rebels be reſtored?

It were well if reaſon and religion confined our views of the word to ſavage and idolatrous nations only. But it is not the caſe. What we ſee and hear in the world obliges us to apply the term too juſtly to whole communities, as well as to numberleſs individuals. The conduct of men ordinarily gives them the name and character they bear in ſociety. For inſtance, we ſay of one who lives in fornication, that he is a fornicator—of a man who drinks to exceſs, that he is a drunkard—of a man who

who accuſtoms himſelf to ſwear or lie, that he is a ſwearer or a liar. Speaking properly and religiouſly, all men are Heathens who live eſtranged from God, and follow the corrupt bias of their own unruly will. Our divine Lord, when ſpeaking of one who ſhall be excommunicated from the Church for his determined attachment to ſin, will have him conſidered as an heathen man, Matt. xviii. 11. Is it not to be feared that the greater part of mankind are chargeable with the name? So generally allowed is the term, that it has become proverbial among us "there are Heathen at home." Indeed there are too many. We do not confine the character to men of diſtant climate and ſable colour, but we ſee them in dreadful groups ſtalking abroad in Britain. So long as Heathen vices abound in Chriſtian countries, in vain ſhall we attempt to wipe off the odium which the term Heathen attaches to it. What ſins or enormities of any kind have appeared among ſavage nations, but have been naturalized in Chriſtendom? If we then adopt their uncleanneſſes, their cruelties, their infidelity, let us not deny that we are in our meaſure Heathen too.

The acknowledgment of the exiſtence of *Chriſtian Heathen* has been urged as an argument againſt miſſionary efforts in foreign countries. It has been ſaid, that all our aid was but ſufficient to ſtem the torrent of vice and immorality at home; why then tranſport that which ourſelves ſo much need? Not a few characters of well known religion have conceived, that home attempts, as they might involve in them leſs expence, leſs hazard of life, and give opportunity of relieving a greater number in a ſmaller time, ſhould be preferred. The matter has been illuſtrated thus: ſuppoſing you live in a town equally related to you, the whole of which might be at one and the ſame time in flames, the whole town is in that caſe, equally in need of aſſiſtance; now let it be ſuppoſed, that you alone

alone are eligible to aſſiſt the ſufferers, would you run to the fartheſt parts of the town to give your aſſiſtance, when in the ſame ſpace of time, by beginning and providing nearer your own dwelling, you might have done much more both for the preſervation of life and property?

This argument undoubtedly has weight to determine our duty at home, but not to confine it there. In anſwer to what has been produced, let us ſuppoſe that thoſe who live at the remoteſt parts of the town have their doors barred, while theſe nearer have them opened, and cannot run toward the door, or that *thoſe* have far leſs knowledge of the means of eſcape than *theſe*; will not the matter appear in a different light? Now, is it not true that foreign Heathen have not the means at hand as we have? We have Bibles; we have Miniſters of the Goſpel in almoſt every town of note in the kingdom; we have modes of conveyance, if our hearts are willing, whereby we may go from town to town, and from place to place, but is it ordinarily thus with the unenlightened nations? Who is the man of God that would plead for foreign Miſſions, if he thought in that act he was performing an unreaſonable ſervice? But, bleſſed be God, this cannot be the caſe while the law of God is our guide. Now, what ſays an everlaſting law and rule to us? "Thou ſhalt love thy neighbour "as thyſelf." Let me for a moment conſider the Heathen abroad as my neighbour, and thoſe at home as myſelf; what then is duty? Am I required to hate or neglect myſelf altogether that I may help my neighbour? No; this were to go beyond the law, and to act without rule. Self neglect, properly conſidered, is a breach of the law. On the other hand, am I to confine my love to myſelf? How then is my neighbour conſidered? The duty is clear, Brethren, if the Goſpel be needful at home, it is equally needful abroad. If God place in our

hands abundant means of helping our neighbour without neglecting ourſelves, is it not our duty to ſupport a foreign Miſſion? What would be our thoughts concerning the charity of Ethiopia or Hindoſtan, provided their land abounded with Goſpel, and we were deſtitute of its light and knowledge? Should we think we tempted them if we ſaid, Brethren come over and help us. If the poor untutored Heathen do not perceive their danger, does this relieve them? Rather does it not preach loudly to our feelings; does it not attack even our proper ſelf-love, and ſay, Send over and help them? —I proceed,

II. To the matter of the Redeemer's condeſcenſion, "Peace." If I am not greatly miſtaken, the Goſpel of Jeſus is contained in this ſingle yet important word. The paſſage is prophetic, and of courſe poſſeſſes the uſual ſtrain of prophecy. If we carefully peruſe the predictions uſed to point out the converſion of the Gentile world, we ſhall ſcarcely obſerve one of any particular note, but regards *peace* among the greateſt of its bleſſings, and at the ſame time ſo explains the idea, that we readily conceive the Goſpel to be intended. Pſalm lxxii. contains an undoubted prophecy of Goſpel times, and therein we are told "of abundance of "Peace." Iſaiah lxvi. 12. "Behold, I will ex- "tend Peace to her like a river, and the glory of "the Gentiles like a flowing ſtream." Iſaiah lii. contains a prophecy of the Jew's reſtoration, but extends itſelf alſo to the fulneſs of the Gentiles; for it ſays, verſe 10. "All the ends of the earth ſhall "ſee the ſalvation of our God." What this ſalvation conſiſts of, appears in the 7th verſe, under the phraſes "bringing of good tidings," publiſhing Peace; which an infallible expoſitor in Romans x. calls "the Goſpel of Peace." The Goſpel, according to the original import of the term, is good news. Its bleſſings are infinite. For theſe the world

world is indebted to Jeſus, who himſelf is the ground, the author, and the alone effectual giver of Peace. The Peace of the Goſpel reſpects God, —the conſcience—and ſociety.

It reſpects God, in that it holds forth the bleſſed and encouraging thought, that God for the ſake of the Redeemer, is inclined to be gracious to the ſinner. The religion of nature, or in other words, that ſhew of piety which has at any time been attainable by the natural man, is extremely defective; it acknowledges man to be a tranſgreſſor, and the Deity offended becauſe of this; it offers no true relief. The light of nature will not ſhew ſin to the natural man ſufficiently plain to make him deſpair of help from his own ſelf-invented, and of courſe, idolatrous means of relief. And as it is deficient in this point, it is equally ſo in its reports of God. The partial repreſentations of God which the unconverted world receive, tend to deceive them with a falſe idea of the nature of atonement, and lead them to offer for ſacrifices to God, things which are contemptible even in the ſight of man. The Goſpel corrects our miſtakes, and places both ſin and atonement in their true colours. Sin is repreſented herein as an infinite offence, and the tranſgreſſor as obnoxious to eternal puniſhment, while it declares, without the ſhedding of blood there is no remiſſion. The eternal God does not leave man at liberty to reaſon about appointments, which in his purpoſes and diſpenſations he has ſeen meet to ſettle and determine. The Goſpel conveys to us the divine mind, in reſpect to the method of reſtoration to his favour, and the enjoyment of his friendſhip. Herein we are told, that "he (Jeſus) is our Peace." That the New Teſtament, which contains the will of God, is in a Saviour's blood. The atonement which the ſins of mankind required, could only be made by Jeſus. He took our nature upon him

that he might repreſent man. He voluntarily ſubjected himſelf to obligations that he might perfectly obey the eternal law which condemned us for our tranſgreſſions. He, as our vicarious ſubſtitute, was made a ſin-offering. The virtue of the divine nature dignified his obedience and ſacrifice. He by his death ſatisfied offended juſtice, and opened the way of our return to God. The death of Chriſt is not viewed by us as the purchaſe of the favour of God to man, which in its own nature is free and determined, but as an offering to the attribute of divine juſtice, which, until it was appeaſed, could admit of no fellowſhip on the part of God with an unjuſt tranſgreſſor. The guilty convinced ſinner willing to return to God, coming by virtue of the offering of the body of Jeſus once for all, has now nothing to fear on the part of Jehovah, who can be juſt, and yet the juſtifier of the once impenitent. Glory be to God in the higheſt, for there is peace to the Heathen upon the earth.

The peace of the Goſpel reſpects the conſcience. This reflecting, thinking faculty of the ſoul, has in vain been bribed by human promiſes, or forced into order by human inventions. After a minute enquiry into the conſtitution of man, and into the feelings of his boſom, the honeſt conſcience will confeſs that a divine application is needful to create peace there. Let Pagan rites, let Jewiſh ablutions be uſed, they ſhall prove miſerable comforters in a moment of heart diſtreſs. In the Goſpel we come to the blood of ſprinkling. This intimates the application of the bleſſing. Let it not be thought that the Redeemer by his death offered an idle ſacrifice, whoſe dignity was only to be matter of admiration: no; he died to redeem us to God. The efficacy of Jeſus' ſacrifice will extend far as the wants of the penitent guilty, and reach even to the ends of the world. A guilty conſcience is always reſtleſs. The want of peace is inventive.

A thouſand

A thouſand things have been reſorted unto by the deceived multitude, to obtain what at beſt is but a momentary—a ſhort lived peace. Worldly pleaſures, honours, poſſeſſions, and attainments have done their beſt to pleaſe and ſoothe, but even they have done nothing. Could the guilty ſinner ſee himſelf—could he reflect properly upon his own purſuits, he would ſoon perceive, that the very objects wherein he hoped to find felicity, only multiplied his preſent miſery or were laying the foundation for future grief. This thought is freely expreſſed in the Scriptures; "but the wicked are "like the troubled ſea when it cannot reſt, whoſe "waters caſt up mire and dirt; there is no peace "ſaith my God to the wicked." Iſaiah lvii. 20. "For when they ſhall ſay peace and ſafety, then "ſudden deſtruction cometh upon them as travail "upon a woman with child, and they ſhall not "eſcape." 1 Theſ. v. 3. It is not thus, however, with the believer; having felt the virtue of the blood of ſprinkling, his conſcience enjoys tranquillity: diſdaining to ſeek a peace with which the world, fleſh, or ſenſe deceive their blind votaries, he ſeeks and finds it in God alone. By prayer and ſupplication, with thankſgiving, he makes known his requeſts to God; and "the peace of God "which paſſeth all underſtanding, ſhall keep his "heart and mind through Jeſus Chriſt." "Mark "the perfect man, and behold the upright, for the "end of that man is peace."

The Goſpel reſpects the peace of ſociety.—Wherever it ſhall prevail it ſhall diffuſe benevolence and philanthropy. It is like its Author who was meek and lowly in heart. The Goſpel of Chriſt introduces and eſtabliſhes the law of God, and renders it in the hands of Jeſus the law of kindneſs and love. Jeſus lays down a comprehenſive maxim, which, if attended to would ſoon eſtabliſh peace, Matthew vii. 12. "Whatſoever ye

"would

" would that men ſhould do unto you, do ye even " ſo to them." The natural and inordinate ſelf-love which has ever occaſioned ſtrife in ſociety is healed by virtue of the tree of life. The Goſpel has been lamentably injured by the tempers and diſpoſitions of men, who have ſanctioned their debates and quarrels by pretended regard to its truth. How frequently have dreadful wars been urged with a view to introduce or eſtabliſh the Goſpel among men. If foreign Heathen knew all which might be known of European nations, what idea could it be ſuppoſed they would form of the inhabitants, the greater part of whom, have at one period or other proved that they delighted in war. When theſe Heathens ſhall receive the Goſpel and feel its power, is it not likely they will return among civilized lands ſuch a cutting reflection as this—" Oh ye nations of the earth, among whom dwelt the olive branch of Goſpel peace, whence learned ye the art of war, whence proceeded your love of dominion ? Sprang they not of thoſe luſts which warred in your members ? Your Goſpel taught you a better warfare than what might end in the deſtruction of the human ſpecies: Your Goſpel, it is true, ſpeaks of war, but it is the good fight of faith ; it ſpeaks of conqueſt, but it is that a man ſhould keep under his own body and bring it into ſubjection. It ſpeaks of weapons, ſword, helmet, and breaſt-plate ; but theſe are graces of the Spirit, and weapons which are only mighty through the grace of God. Your Goſpel ſpeaks of legions, but they are ſuch as publiſh ſalvation, and worſhip in the fear of God ; it records its conqueſts and its triumphs, but theſe are the rejoicings of believers in Chriſt, and of thoſe who overcome through the blood of the Lamb."

And as the glorious Goſpel promotes peace in civil ſociety, ſo its wider ſpread and greater influence ſhall favour our wiſhes and prayers in reſpect

ſpect to greater union among Chriſtians of all denominations. The power of religion always inclines men to diſtruſt their own judgments, and to place more implicit confidence in what God has mercifully revealed. The voice of the Goſpel is, not Draw, but put up thy ſword. There is a ſyſtem of faith once delivered to the ſaints, and the truth as it is in Jeſus, which muſt be contended for even unto blood, nor muſt the ſhafts of ridicule, the banter of the carnal, nor the ſneers of infidels, deter us from an open and ſteady avowal of it. Yet the weapons with which truth is defended can only do execution as they are held in the hand of kindneſs, or are directed by the force of chriſtian love. Let us aſk cruel bigotry, deſtructive perſecution, inquiſitions, tortures, faggots, and flames, whence do you derive your commiſſion? not from the Goſpel, which enjoins only that we reſiſt with holy arguments, and gain an adverſary by prayer. But it is time that we advance a little upon what we propoſed.

III. The inſtrument of conveyance, *ſpeech*: peace ſhall be ſpoken, and ſpoken to the Heathen. This part of my ſubject is of importance, as it enters immediately into our Miſſionary deſign. The Scriptures of truth ſpeak not only decidedly upon the exiſtence of the Goſpel as the greateſt bleſſing, and a ſure evidence of latter day glory, but it is equally determined upon the publication of it in the ears and hearts of dying men. The ears of the deaf are to be unſtopped, and miniſters are to ſpeak all the words of this life. The tongue, the glory of the human frame, is to be employed above every other faculty in making known the loving kindneſs of the Lord. Iſaiah lxiii. 7.

"He ſhall *ſpeak*," appears to convey the moſt pleaſing ſecurity of the exiſtence of a Goſpel Miniſtry in the world. God in former times ſpake by his Prophets, and we have every reaſon to believe that

that himſelf conſidered this mode of conveyance as the greateſt act of his condeſcenſion. How powerfully does it mark the offences of the Jews that God ſent his Prophets ſpeaking by them, but they were not heard nor regarded, Jer. xxv.—4. xliv. 4. And in this they became rebellious againſt the mouth of God himſelf. I do not find the ſame ſtreſs laid upon urim and thummim viſions, or dreams, as appears to reſt upon the exhortations of the Prophets. Jeſus Chriſt himſelf, the great Prophet of the Church in the days of his fleſh, opened his lips and taught many. The Jews wondered at the gracious words which proceeded out of his mouth. This prophecy does not appear to have been accompliſhed by Jeſus in perſon, as by his Miniſters in every age. In reſpect to the Heathen, Jeſus but rarely addreſſed them. A Centurion, a Syrophœnician, and a few others, hear him and are ſaved, but the harveſt was reſerved for after ages, for Apoſtles, Miniſters and Miſſionaries to gather in. John xiv. 12. "Verily, verily, I ſay un- "to you, he that believeth on me the works, that "I do ſhall he do alſo, and greater works than "theſe ſhall he do, becauſe I go to unto the Fa- "ther." The miniſtry of Chriſt was confined principally to the Jews. He was ſent to the loſt ſheep of the houſe of Iſrael; but his Apoſtles, after the Spirit was poured upon them, went forth, and ſaw miracles of converſion beyond what were viſible in the day of our Lord himſelf. And as far as Miſſionaries are herein concerned, they have greater works to do perhaps than were permitted to be done by the Apoſtles. A nation is to be born in a day, ſpiritually born, brought into ſpiritual life by the engrafted word which ſhall be ſpoken by the Miniſters of our God. The written word of God ought never to be invalidated by us, nor ſhould the reading of the Scriptures be thought meanly of; yet it appears that neither of theſe ſhall be

effectually

effectually used among the unenlightened nations, but through the medium of preaching. I am aware of the false delicacy which attaches itself to our fears; we are ready to say, surely God can save men without Ministers; are all to be lost who have not the Ministry of the Lord? It is well if such pleas be not set up by us, brethren, to justify our want of tenderness to men's souls, and as an excuse for our backwardness to support both home and foreign Missions. It is not for us to limit the Holy One of Israel, nor yet to tempt the Lord our God. Let us listen to the holy word, Romans x. 14, 15. "How then shall they call on him in whom "they have not believed, and how shall they believe "in him of whom they have not heard, *and how "shall they hear without a preacher?* And how shall "they preach except they be sent? as it is written, "how beautiful are the feet of them that preach the "Gospel of Peace, that bring glad tidings of good "things."

It is but natural to men, *now*, as in our Lord's days, to desire and to seek after a sign, rather than to expect the appearance of the Lord by the means of his own appointment. Hence many are expecting some strange phenomenon to precede the great days when the Heathen shall be converted to God, and are overlooking the Scripture account of that great design by the publish and preaching of the Gospel. I see no greater miracle needful to convert one nation from heathenism than another. If once barbarous Britain have been transformed from a den of lions into a fold of sheep by the good Shepherd's voice in the Gospel, who would despair of any other nation under Heaven, provided the same means be used and God succeed them? The Gospel in its influence upon the hearts and tempers of men exhibits to a spiritual observer a scene little short of an absolute miracle. The briar assumes the stateliness of the fir-tree, and the thorn is transformed into the beauteous myr-

tle. As far as we are capable of forming conclusions, it appears to be the will of Jesus to call home his dear elect all over the world by the lip of his Ministers: that he will either bring them to know his word or send the word of life to them. And this I gather from Acts xviii. 9, 10. "Then spake "the Lord to Paul in the night by a vision, be "not afraid but speak and hold not thy peace, for "I am with thee, and no man shall set on thee to "hurt thee, for I have much people in this city."

Jesus Christ, in the manifestation of his Father's will in providence and grace, delights to make God's nature and character fully appear. All the attributes of Jehovah shine out in the work of Jesus. Now in the display of Gospel grace, it appears not enough that the power of God be manifested, but that wisdom shall shine out in its richest displays. And does not the medium of preaching wonderfully establish the glory of that attribute? Wisdom delights in suitableness, and to accomplish her designs by means answerable to the end. This will evidently exhibit itself in the conversion of Cornelius, Acts x. Cornelius has a vision, in which the Lord appears, Cornelius is called upon by name. He is, however, not informed by this great personage, (be it angel or be it Jesus himself,) what he must do; he must send down to Joppa, and and call for Simon whose firname is Peter, and he is to tell Cornelius what he is to do that he might be saved. Here it seems a man of like passions with Cornelius is to be his minister, and to direct his feet into the way of life. And is not this a pattern of the divine conduct? What more worthy of God, or more suited to the condition of *fallen man* than to direct instructions to him by his own species? who so proper to direct another as he who has found his own way? who so fitted to bear with others weaknesses as he who daily feels them within himself? who so likely to wait for the maturity

turity of the ſcholar as he who is conſcious to himſelf of the divine forbearance? It is a great inſtance of condeſcenſion in the Redeemer that he ſends peace to mankind by the Goſpel, and that he employs men and not angels to publiſh it. The good Lord work a miracle of healing upon the lips of ſome who hear me this evening, that they, feeling the worth of their immortal ſouls, may be led to conſecrate their ſervice in the converſion of their fellow-ſinners to God and to his honour!

Under a more abundant effuſion of Goſpel light and power than appears at preſent, the diffuſion of knowledge ſhall be more general. As the work increaſes workmen ſhall be multiplied; and as willingneſs and readineſs to obey are always marks of the day of the Lord's power, it ſhall be ſeen that there is a forwardneſs among the people of God to aſſiſt in making known the Goſpel of Jeſus. Men who could not frame diſcourſes upon the harmony, beauty and glory of a divine revelation, may contribute their aſſiſtance by inviting their fellow creatures to the means of ſalvation. It is ſo predicted by the Prophet Zechariah, chapter viii. 21. "And the inhabitants of one city ſhall go "to another, ſaying, Let us go ſpeedily to pray "before the Lord of Hoſts." Among the heathen in our own land, where the greater part of the inhabitants can read, we might be remarkably uſeful by diſtributing little pamphlets and tracts among the unenlightened, or by reading a ſermon, or by a word of devout and ſolemn prayer. Under the impreſſions we feel this evening, who would not reſolve to yield up himſelf more than ever to the ſervice of his Lord. Let it pierce our hearts with lively ſorrow to conſider how we have miſpent much of our time and our talents! Is it not to be feared that many of us have ſpent much more money upon vanity and luxuries, than upon the ſpread of the Goſpel of Chriſt? Men and Brethren,

let

letus ſeek repentence for our negligences—let us reſlve one and all, male and female, in future, to improve even our ſocial meetings for the cauſe and honour of the Saviour! Let it be the previous enquiry of our every friendly viſit in the circles of acquaintance,—"What may I do in this ſociety to glorify Jeſus?" Until the Spirit be more plentifully poured down upon men, and there be more preachers, it will become us to make uſeful publications the medium of conveying evangelical inſtructions to dying men.

Miniſters and Miſſionaries are here placed in an important point of view in their office. They are in Chriſt's ſtead, and are as the mouth of Jeſus to their hearers. What purity of heart ſhould they poſſeſs!

Before it is ſounded in the ears of the prophet Iſaiah, by the Lord of Hoſts, "Whom ſhall I ſend, "and who will go for us," a live coal muſt paſs over his lips, and in this ſacred action it is intimated that his iniquity is taken away and his ſin purged.

What purity, what faithfulneſs, ſhould the repreſentative of a Saviour diſcover! He will no otherwiſe be the mouth of God than as he dares to ſeparate the precious from the vile, and make a proper diſtinction between the clean and the unclean. Miniſters of Jeſus ſhould be exact copies of their Maſter.—Oh, Man of God!—Oh, Miſſionary! ſuffer me to point you to Jeſus. Did He enter into the ſacred work of his Father with caution, and dare you then be precipitate and raſh? Did He diſdain all periſhing honours, and prefer a life of ſufferings? Prepare yourſelves for your warfare, and glory only in that which ſhall crucify you to the world and the world to you. Did Jeſus burn with eager deſire to accompliſh his Father's will, and ſeek only the honour that cometh from above? Be it yours then to make God's will your only guide. Did Jeſus deny himſelf? Then mortify

mortify daily the deeds of the body that you may live to God. Do you ſee him humble, meek and lowly? Then be not you high-minded but fear. Do you behold the love of Jeſus carry him into the very jaws of death and deſtruction? Oh, Man of God, endure hardneſs—ſpare not thyſelf—count not even thy life dear to thyſelf, ſo that thou mayſt finiſh thy courſe with joy, and fully make known the Goſpel.

We proceed to the laſt point under conſideration.

IV. The ſource of effectual power and influence, Jeſus in his dominion. "He ſhall ſpeak the "peace."

The divine Glory of the Saviour moſt evidently diſcovers itſelf in this authoritative declaration. He who alone knows the human conſcience, and how to pierce the ſavage boſom, is to undertake and perform the ſaving operation there. In ſome reviews of the office of Chriſt, we can but acknowledge the weakneſs incident to the human nature, which he aſſumed, but there are other points which oblige us to confeſs that He is the Father's equal. And in nothing does this more fully manifeſt itſelf than in thoſe inſtances of his bleſſed operations wherein He reſtores peace to the conſciences of dying men. Jehovah will not give is glory to another. The quarrel between himſelf and man continues until there be a diſpoſition revealed on the part of God, to pardon the guilty rebel. This the Goſpel holds forth to the returning penitent, while it aſſures us that the enlightened conſcience refuſes on its part to accept of peace, but as God ſpeaks it. The peace which the Heathen ſtand in need of, is that which God gives, and how does he give it but by his dear Son? and what does the Son of God prove himſelf to be in the grant of peace, but that He is Lord of all?

All needful aſſiſtance to the miniſter of God is com-

comprehended in the idea of Chriſt's power and influence in the Goſpel. Miniſters of God and Miſſionaries to the Heathen, are only feeble inſtruments, but would miſcarry in their work, if its progreſs depended upon their own wiſdom and ſkill. They have the treaſure of the Goſpel of peace in earthen veſſels, that the excellency of the power may be of God and not of man. We loſe as the ſervants of the Lord much of the comfort of the miniſtry for want of engaging more heartily in its labours. And whence does our ſlackneſs originate but in forgetfulneſs of that aſſiſtance which Chriſt has promiſed? Go ye out into all the world and preach to the nations, ſays Jeſus to his miniſters; but does he leave them to go their warfare at their own charges? No! He aſſures them of his divine preſence and aſſiſtance, "and lo, "I am with you always even to the end of the "world.". Miniſters, of all other men have cauſe of ſhame, on account of their remiſſneſſes, becauſe every negligence which they diſcover in their work is attended with ſome loſs of that divine ſupport which is promiſed to themſelves, and with much loſs to the ſouls of their fellow creatures, with whoſe eternal intereſts they are charged in the moſt ſolemn manner. Men, Brethren and Fathers, our negligences become our crimes—our ſins of omiſſion in the ſight of Jeſus, are, perhaps, equal to the worſt of thoſe which other men commit. "Lethargic virtue is an abomination in the ſight "of God." It is only when Chriſt hath nothing to do in the world—among men—among heathen, that we are juſtified in the neglect of our talents and the loſs of our time. Behold the periſhing millions in the univerſe—rouſe up your pity from its ſlumbers—be head and heart and hand devoted to the ſervice of the Redeemer! Since his love, his compaſſion, his condeſcenſion, are contained in your miniſtry, exhibit theſe in humble dependance upon

upon his Spirit and grace at all times ;—in ſeaſon and out of ſeaſon. And while we feel the importance of an office, let us never loſe ſight of thoſe encouragements which are ever contained in the promiſe of the preſence of a Saviour.

In the ſpread of the Goſpel of Peace over the globe, oppoſition may be, yea, muſt be expected ; but the language of my text, if properly received, ſtands ready to remove this. That work may be ſuſpected to come from God, which the enemy of mankind does not, at leaſt attempt to overthrow. If Moſes dare to be bold in avowing the Lord's cauſe in the camp of Iſrael, he ſhall be oppoſed by a Jannes and a Jambres. If Iſrael and Judah unite their force in attempting to raiſe up the ruins of Jeruſalem, there ſhall not be wanting a Sanballat and a Sobiah to impede the progreſs. And can it be ſuppoſed, that an attempt ſo great as evangelizing the heathen, ſhall remain without opponents ? Alas, Sirs ! we have even cauſe to fear enemies where they might be leaſt expected ! let us take a view of ſome of them :—Among the Indians in the eaſtern and ſouthern Indies, behold the cunningly invented caſts—a deſigning, ſelf-enſlaved, and carnal prieſthood—with a thouſand prejudices conceived againſt thoſe Europeans which have propagated fatal diſeaſes among the inhabitants. In Africa, look at the beſotted ignorance into which the groſſeſt and looſeſt manners have plunged the natives. Return by the leſs idolatrous iſles in the Atlantic to the Britiſh heathen, and behold there the abomination which maketh deſolate—ſee infidelity eſtabliſhing its powers to defy the armies of the living God.—Let us go farther, let us conſider the men who may go out for us to fight the battles of the Lord, and ſuppoſe we find among them lovers of the world, and men devoted to their filthy luſts.—Yea, let it even be ſuppoſed, that among the directors of miſſions there may be found men who ſeek themſelves rather

rather than the glory of God and the promotion of the object. These, all these exhibit a formidable redoubt; but even these must yield to the purpose of God and the arm of Jesus, for he shall speak peace to the Heathen.

What is designed for Jesus to effect shall be performed by his infinite power; what *shall* be done by him, *must* be done. We have said and we repeat it, there will be opposition made to the kingdom of Messiah; but take courage, the strongest fortresses shall, before the purpose of Jehovah, appear as ramparts of straw. Oh ye Ministers of the sanctuary; ye servants of the most high God; ye godly Missionaries, forget not that Jesus shall speak peace unto the Heathen, his voice is majestic, it is almighty. Look back upon what he has effected in nature, providence and grace. Place all your difficulties against his arm, and see how feeble they shall appear. Did not Jesus, by his voice, create a world? Was it not by his command the waters of the deep were divided? Did he not speak to the dead, and they arose? Was it not his voice which converted idolatrous Ephesus, and Corinth, and Thessalonica? What is too hard for him to do?—A thousand fears may possess our breast. Many of our hopes may seemingly expire; but the time shall come when the earth shall be filled with the knowledge of the glory of the Lord. If the end must be secured, let us depend upon it, all means which necessarily lead thereunto shall be granted; instruments shall be raised up, and pecuniary aid shall yield its abundance. Nothing shall be wanted which must accomplish this prediction; he shall speak peace unto the Heathen; let us pray the Lord of the Harvest that he would qualify and send out labourers into his fields.

Prophecy of the Extenſion of the Church.

A SERMON,

PREACHED BEFORE

THE MISSIONARY SOCIETY,

IN THE

PARISH CHURCH OF ST. LUKE, OLD-STREET,

LONDON,

On Friday, May the 10*th*, 1799;

BY THE

REV. GEORGE CAMPBELL BRODBELT,

RECTOR OF ASTON-SANDFORD, AND PERPETUAL CURATE OF LOUDWATER, BUCKS.

COURTEOUS READER,

THE *Analyſis* printed at the end of the Sermon will ſerve as an *Index* for yourſelf, and a *Skeleton* for a Miniſter.

The obvious popular advantages of preaching from ſkeletons or ſhort notes, have lately been ſo apparent, that the Author of the following diſcourſe printed two a few years ago, at the end of the like number of Sermons; ſince which time, he can ſcarcely too much applaud the Rev. *Charles Simeon*, of *Cambridge*, for his *Claude's Eſſay*, and the one hundred Diſcourſes printed in the above manner at the end of that work; nor the Rev. *John Eyre*, of *Hackney*, for his *printed Card*, lately publiſhed, elucidating, almoſt by a glance of the eye, the various rules of compoſition mentioned by *Monſieur Claude*.

To ſmooth the path of the laborious Miniſter, and render his manner of delivery more acceptable and pleaſing, is the ready way to diffuſe the "Knowledge of God our Saviour," and to prepare for the converſion of the heathen—the very *deſign* of preaching Miſſionary Sermons.

SERMON IV.

ISAIAH LXII. 6, 7.

" *I have ſet watchmen upon thy walls, O Jeruſalem,*
" *which ſhall never hold their peace day nor night:*
" *ye that make mention of the Lord, keep not*
" *ſilence, and give him no reſt, till he eſtabliſh, and*
" *till he make Jeruſalem a praiſe in the earth.*"

WHEN Paul and Barnabas were at Antioch, in Piſidia, and " when the Jews, filled " with envy, ſpake againſt thoſe things, which were " ſpoken by Paul, contradicting and blaſpheming, " Paul and Barnabas waxed bold and ſaid, it was " neceſſary that the word of God ſhould firſt have " been ſpoken to you; but ſeeing ye put it from " you, and judge yourſelves unworthy of everlaſt- " ing life, lo, we turn to the Gentiles, for ſo hath " the Lord commanded us, ſaying, I have ſet thee " to be a light of the Gentiles, that thou ſhouldeſt " be for ſalvation unto the ends of the earth."—Acts xiii. 45—47.

The principle by which theſe Apoſtles were actuated, was this, that God had foretold that Chriſt was to be " a light to the Gentiles," and that " he " was to be for ſalvation unto the ends of the " earth;" they therefore gathered, that it was their duty to " turn" to the Gentiles, and make uſe of every means to convert them. Exactly ſimilar is our conduct this day. In this chapter there are moſt

moſt exalted deſcriptions of the enlargement of the Church, which though they may have previouſly been *in part* fulfilled, by the return of the Jews from Chaldea, and by their re-eſtabliſhment in the land of Canaan, yet have never, we preſume, received their full accompliſhment, nor will until "Jeruſalem be made a praiſe in the earth;" nor until "her righteouſneſs go forth as brightneſs and "her ſalvation as a lamp that burneth."

In the words before us, we have,

I. *God's declaration concerning his Church.* "I "have ſet watchmen upon thy walls, O Jeruſa-"lem, which ſhall never hold their peace day nor "night."

II. *His addreſs to her Miniſters and People.* "Ye that make mention of the Lord, keep not "ſilence, and give him no reſt, till he eſtabliſh, "and till he make Jeruſalem a praiſe in the earth."

I. *God's declaration concerning his Church.* "I "have ſet watchmen," &c.

Jeruſalem is the known emblem of the Church. Thus, the Apoſtle, writing to the Galatians, informs us, that "Jeruſalem which is above, is free, "which is the mother of us all." Gal. iv. 26. and the beloved diſciple "ſaw the holy city, new "Jeruſalem, coming down from God, out of "Heaven, prepared as a bride for her huſband." Rev. xxi. 2. This is that Church which is "pur-"chaſed with the blood of God," which he purifies "with the waſhing of water by the word, that "he may preſent it to himſelf a glorious Church, "not having ſpot or wrinkle, or any ſuch thing." Eph. v. 26, 27. And this is that Church hitherto confined in her boundaries, which we are unitedly met together to endeavour to extend, and to ſpread abroad into all quarters of the globe. She is compared here to a "city" which hath "walls," as *Zion*, another known emblem of the Church, is repreſented, "walk about *Zion*," and go round

"about

" about her; tell the towers thereof, mark ye well " her bulwarks, conſider her palaces; that ye may " tell it to the generation following." Pſ. xlviii. " 12, 13.

" Bulwarks of mighty grace defend
" The city where we dwell;
" The 'walls' of ſtrong ſalvation made,
" Defy th' aſſaults of hell."

Upon theſe walls are "Watchmen," by which are meant Magiſtrates and Miniſters, but chiefly the latter, according to the Apoſtle, "Obey them " that have the rule over you, and ſubmit your- " ſelves; for they *watch* for your ſouls, as they " that muſt give account." Heb. xiii. 17. Theſe indefatigable characters are "never to hold their " peace day nor night;" they muſt be zealous; always teaching and praying; giving themſelves wholly to the work; emulating the very ſpirits of juſt men made perfect, who are before the throne of God, and ſerve him "day and night" in his temple. Rev. vii. 15. What exalted deſcriptions attach to the character of Miniſters in the Scriptures, and yet, alas, at what humble diſtance the beſt of us remain from the exemplar ſet before us! We are deſcribed by an infallible pen, as undaunted in boldneſs and courage, like "lions;" as patient and fit for labour, like "oxen;" as wiſe, prudent, and compaſſionate, like "men;" as penetrating into the myſteries of God, and having the ſublimeſt ſentiments of devotion, like "eagles" towering in the immenſe expanſe of Heaven. Rev. iv. 7.

Here then we are met together this morning to build and aſſiſt this "Church;" as "Watchmen" to act, on her account, with determined and never-ceaſing energy, employed "day and night" for her proſperity; and whether we deſire to extend her frontiers into Europe, Aſia, Africa, or America,

America, to regulate our operations by the moſt ardent, active, and patient zeal. It muſt be "a "zeal" (as a maſterly writer expreſſes it) "tem- "pered with prudence, ſoftened with meekneſs, "ſoberly aiming at great ends by the gradual ope- "ration of well-adapted means, ſupported by a "courage which no danger can intimidate, and "a quiet conſtancy, which no hardſhip can ex- "hauſt." *(Wilberforce's View, &c.)*

II. *His addreſs to her Miniſters and People.*" "Ye that make mention," &c. God's Miniſters and People make mention of his name, his glorious attributes, providences, kingdom, and government. They love moſt affectionately to ſpeak of his grace, as manifeſted in the perſon of Jeſus Chriſt. It is the kingdom of Jeſus Chriſt and his Church, whoſe intereſt they have at heart. Having themſelves taſted that the Lord is gracious, they are deſirous that others ſhould likewiſe experience his unbounded love. It is their perpetual delight to expatiate "upon the glory of his king- "dom, and to talk of his power. To make known "to the ſons of men, his mighty acts, and the "glorious Majeſty of his kingdom, that kingdom "which is an everlaſting kingdom, and whoſe do- "minion endureth throughout all generations." Pſ. cxlv. 11—13. What we moſt particularly obſerve from the Scriptures of Truth is this, that even in the moſt abandoned times, the Lord's Miniſters and People are thus peculiarly obſervant of his intereſt and cauſe in the world. In Malachi, where the wicked are repreſented as ſaying, that it was "in vain to ſerve God," and as aſking, "what "profit it was to have kept his ordinance, and to "have walked mournfully before the Lord of "Hoſts?" Where they are delineated as perverſely "calling the proud happy, yea, and declar- "ing that they that worked wickedneſs were ſet "up, yea, that they who tempted God, were even "delivered"

" delivered"—*Then*—(mark well!) at that blaſphemous ſeaſon—" They that feared the Lord ſpake " often one to another, and the Lord hearkened, " and heard, and a book of Remembrance was writ- " ten before him for them that feared the Lord, " and that thought upon his name, and they ſhall " be mine ſaith the Lord of Hoſts, in that day " when I make up my jewels, and I will ſpare them " as a man ſpareth his own ſon that ſerveth him." Mal. iii. 14—16. Compare this conduct, Sirs, with that of our meeting this day. *We* live in an age of infidelity and blaſphemy; it is attempted to ſcoff religion out of the world; a ſpurious philoſophy is introduced in her room. What are we now doing? Why, we meet together, for the expreſs purpoſe, *all worldly concerns and politics apart*, to extend, in iniquitous times, the ſpread of the everlaſting Goſpel of peace. *We* imitate, we truſt, the character that our moſt ſublime poet draws of *Abdiel*, the faithful angel, amidſt the throng of fallen and infernal ſpirits:

" So ſpake the ſeraph Abdiel, faithful found
" Among the faithleſs, faithful only He;
" Among the innumerable falſe, unmov'd,
" Unſhaken, unſeduc'd, unterrify'd
" His loyalty he kept, his love, his zeal;
" Nor number, nor example, with him wrought
" To ſwerve from truth, or change his conſtant mind
" Though ſingle. From amidſt them forth he paſs'd
" Long way through hoſtile ſcorn, which he ſuſtain'd
" Superior, nor violence fear'd ought;
" And with retorted ſcorn his back he turn'd
" On thoſe proud tow'rs to ſwift deſtruction doom'd."
(Milton, Book 5th. 896 line to the end.)

The watchmen, in this paſſage, are ſtyled in the margin " God's remembrancers," becauſe they remind him of his promiſes. The image is deduced from the cuſtom of monarchs; who in the throng and preſs of tumultuous worldly concerns, need a page, or other attendant, to " remind"

 them

them what buſineſs next to proceed upon. Sirs! *We* are Chriſt's remembrancers. He has all power in heaven and earth. Let us not fail to remind *Him* that the "full time is now come to favour "Zion, and to make Jeruſalem a praiſe in the "earth."

We muſt "not keep ſilence," We muſt imitate the woman of Canaan, who came to Jeſus, and lamentably deſired him to have mercy upon her, becauſe her daughter was grievouſly vexed with a devil. Jeſus, it appears, the ever compaſſionate Jeſus, "anſwered her not a word." His very diſciples ſeemed to poſſeſs more compaſſion than their maſter. They interceded for her. "They be-"ſought him ſaying, ſend her away, for ſhe crieth "after us." But He anſwered and ſaid, "I am "not ſent but unto the loſt ſheep of the houſe of "Iſrael." Intimating that his perſonal miniſtry was intended in general only to be exerciſed amongſt the Jews, thus apparently ſlighting the diſtreſſed parent. "Then came ſhe and worſhipped "him, ſaying, Lord, help me. But He anſwer-"ed and ſaid, It is not meet to take the children's "bread, and to caſt it to dogs," implying that ſhe was an *unclean* gentile, like a dog, and could not reaſonably expect a cure from him, who uſually, only healed diſtreſſed Iſraelites, the children of the kingdom. To this further rebuff, ſhe nobly and importunately anſwered, "Truth, Lord; yet "the dogs eat of the crumbs which fall from their "maſter's table." Acknowledging at once her own vileneſs, willing to be ſtyled even the moſt contemptible creature, (the Greek word ſignifying not barely "a dog," but even "a little whelp,") ſo that ſhe might but receive the requeſted favour, which ſhe ſolicited at his hands. Thus when ſhe had been fully tried—and, perhaps, my Brethren, your faith, may frequently be called into ſtrong exerciſe in the courſe of the various miſſions, you may be

be called upon to iſſue to the various parts of the world—when, we repeat, ſhe had been fully tried, "Jeſus anſwered and ſaid unto her, O Woman, "great is thy faith; be it unto thee even as thou "wilt, and her daughter was made whole from "that very hour." Matthew xv. 22—28.

What this woman did, we muſt do. We muſt not "keep ſilence." Prayer, importunate prayer, will at length prevail.

"Prayer ardent opens heav'n, let's down a ſtream
"Of glory on the conſecrated hour
"Of Man, in audience with the Deity,
"Who worſhips the great God, that inſtant joins
"The firſt in heav'n, and ſets his foot on hell."
YOUNG.

Our text reiterates the thought, it further informs us that we muſt give the Lord "no reſt." Our Saviour has given us in St. Luke's Goſpel, the proper comment upon this paſſage. He forcibly enjoins "that men ought always to pray, "and not to faint." To elucidate this, He deſcribes "a Judge, who feared not God, neither "regarded man, and there was a widow in that "city, and ſhe came unto him ſaying, avenge me "of mine adverſary. And he would not for a "while: But afterwards he ſaid within himſelf, "Though I fear not God, nor regard man, yet, "becauſe this widow troubleth me, I will avenge "her, leſt by her continual coming ſhe weary "me." Let our apprehenſions here be conſiſtent. "God hath neither parts nor paſſions." He cannot really "be troubled;" but he adapts himſelf to our capacities. His pourtraying himſelf under the character of an unjuſt Judge, demonſtrates his great condeſcenſion.

If an unjuſt Judge will at length yield and do juſtice, becauſe he is "troubled;"—"ſhall not "God avenge his own elect, who cry day and "night to him?" Will he not hear thoſe very

requeſts, that are dictated by his own Spirit, and that are conformable to his own prophecies, that he "will eſtabliſh and make Jeruſalem a praiſe in "the earth?"

He has foretold in the moſt expreſs terms, the fixed and permanent "eſtabliſhment" of his church. When ſhe is addreſſed, the Lord uſes the moſt ſignificant and exalted ſtrains. Let but one paſſage of Holy Writ ſuffice; "And the gen-"tiles ſhall come to thy light, and Kings to the "brightneſs of thy riſing. Lift up thine eyes "round about and ſee: all they gather themſelves "together, they come to thee: thy ſons ſhall "come from far, and thy daughters ſhall be "nurſed at thy ſide. Then thou ſhalt ſee and "flow together, and thine heart ſhall fear, and "be enlarged; becauſe the abundance of the ſea "ſhall be converted unto thee, the forces of the "gentiles ſhall come unto thee. The multitude "of camels ſhall cover thee, the dromedaries of "Midian and Ephah; all they from Sheba ſhall "come: they ſhall bring gold and incenſe, and "they ſhall ſhew forth the praiſes of the Lord. "All the flocks of Kedar ſhall be gathered toge-"ther unto thee, the rams of Nebaioth ſhall "miniſter unto thee: they ſhall come up with ac-"ceptance on mine altar, and I will glorify the houſe "of my glory. Who are theſe that fly as a cloud, "and as the doves to their windows? Surely the "iſles ſhall wait for me, and the ſhips of Tarſhiſh "firſt, to bring thy ſons from far, their ſilver and "their gold with them; unto the name of the "Lord thy God, and to the Holy one of Iſrael, "becauſe he hath glorified thee. And the ſons "of ſtrangers ſhall build up thy walls, and their "Kings ſhall miniſter unto thee; for in my wrath "I ſmote thee, but in my favour have I had mercy "on thee. Therefore, thy gates ſhall be open "continually; they ſhall not be ſhut day nor "night

" night, that men may bring unto thee the forces " of the gentiles, and that their Kings may be " brought. *For the nation and kingdom that will* " *not ſerve thee ſhall periſh; yea, thoſe nations ſhall* " *utterly periſh.*" Iſaiah lx. 3—12.

But not merely ſhall the Church be eſtabliſhed, but mankind ſhall be induced to *admire* her. " Jeruſalem ſhall be a *praiſe* in the earth." Even now a ſingle individual, when acting conſiſtently, ſhining as a light in the midſt of a perverſe nation, diſpenſing by a truly ſerious conduct a divine ſavour of God and religion, often extorts the praiſe of an aſtoniſhed world. Formerly it was ſaid of the Iſraelities, " ſurely this great nation is a wiſe and underſtanding " people!" The hour faſt approacheth when mankind, pleaſed and exulting, ſhall, with admiration exclaim, Behold, " Jeruſa- " lem the praiſe and glory of the earth!" The Lord Jeſus is now bringing this very thing to paſs. When the diſciples were about " to hear of wars " and rumours of wars," they were " to lift up " their heads for their redemption was drawing " nigh." So now we have the like ſigns and the like omens, and as prophecies have various degrees of accompliſhment, may we not conceive a greater redemption is gradually approaching, a redemption of the nations from ſpiritual thraldom and bondage?

Sirs! may this ſociety, and may our preſent meeting be the happy means of maturing and bringing theſe glorious events to paſs!

From our text, thus expounded, we may deduce the following *Improvement*, that,

1. *It is God's intention to "eſtabliſh" the Church.* She has partially extended, but never fully eſtabliſhed. We ſhall argue this from only two plain paſſages of God's word. In the ſecond chapter of this book from whence our text is taken, at the ſecond verſe it is propheſied, " that the mountain " of

" of the Lord's houſe ſhall be eſtabliſhed in the " top of the mountains, and ſhall be exalted above " the hills." Formerly the temple ſtood upon a mountain, ſuppoſed by ſome to be the ancient Moriah, but decidedly called Mount Zion. As then the temple was on an eminence, ſo the Church ſhall be prominently exalted, brought forward, and obſerved by thouſands, as mountains are eaſily perceptible at a diſtance by the greateſt multitudes, " Unto this Church it is promiſed " that all nations ſhall flow. And many people " ſhall go and ſay, come ye, and let us go up to " the mountain of the Lord, to the houſe of the " God of Jacob." Having joined themſelves to the Lord, they will be anxious that others ſhould do ſo too. Grace is a liberal principle, active and ardent, deſirous of communication, and being once felt in the heart, it deſires that others ſhould experience a like effuſion of its principles. Hence, that religious zeal, which we have before obſerved in the courſe of our ſermon: and hence ſuch converts are deſcribed further by the prophet as endeavouring to prevail upon their neighbours to attach themſelves to the Lord. " He will teach " us of his ways," ſay they, and " we will walk" in his paths. " For out of Zion ſhall go forth the " law, and the word of the Lord from Jeruſalem." This we know to have been the caſe. Salvation was firſt preached in Judea, and the firſt converts were gathered there. Afterwards the Goſpel ſpread, and was promulgated far and near. Chriſt by his doctrines " judged many nations and re- " buked many people,"—but the following effect never altogether came to paſs—" *and they ſhall beat* " *their ſwords into plow-ſhares, and their ſpears into* " *pruning-hooks; nation ſhall not lift up ſword againſt* " *nation, neither ſhall they learn war any more.*" Iſa. ii. 2—4. But we forbear more fully to enter into this particular proof, as laſt year it was laborioufly,

riouſly, ingeniouſly and ably diſcuſſed by a gentleman, who, probably, may be preſent this morning, and whoſe ſermon is now before the public.

St. Paul informs the Romans in his 11th chap. at the 25th verſe, "that blindneſs in part had "happened to Iſrael until the fulneſs of the gen- "tiles ſhould be come in," "and ſo," ſaith he, "all "Iſrael ſhall be ſaved, as it is written, there ſhall "come out of Zion the deliverer, and ſhall turn "away ungodlineſs from Jacob," 26th ver. The plain meaning of this paſſage is, that God's abandoning the Jews for a ſeaſon to their ignorance and unbelief would only continue until there be a general converſion of the gentile nations to Chriſt, and then multitudes of all the tribes of Iſrael, ſhould be converted to the Lord. And this thought is expreſſed in very general and extenſive terms, "all Iſrael ſhall be ſaved." Here we may place our foot this morning; *in this ſenſe*, the Church has never been eſtabliſhed. Can it with any force of argument be proved, that ſuch a fulneſs of the gentiles ever yet came in, as has uſhered in the general converſion of the Jews? We have only to open our eyes. We cannot walk the ſtreets of this great metropolis, nor ſcarcely perambulate a country village, but a Jew, an unconverted Jew obtrudes himſelf upon us. Nor is there a country under heaven, which is civilized, that, in all probability has not a Jew in it; like a train of gunpowder, ready to receive the hallowed fire, as ſoon as the fulneſs of the gentiles is come in. This very uncontroverted fact has given riſe to thoſe benevolent exertions which ſeveral of our Brethren here preſent, have lately made in order to their converſion. Theſe exertions are ſalutary and philanthropic, but it ſeems before we can expect any extraordinary effects to take place amongſt the Jews, the gentiles muſt *firſt* be brought in. Not that we would utter a ſingle word to diſcredit the

moſt

moſt extenſive attempts to evangelize men of all nations, kindreds, tongues and people. "It is "not for us to know the times and the ſeaſons, which the Father hath put in his own power," nor his determinations, but by attempts to aſcertain them. Indeed one great advantage that has accrued already from the formation of the Miſſionary Society is this, that faithful and indefatigable exertions are making in every direction, both at home and abroad to propogate the religion of an adorable Saviour amongſt all mankind, Jews as well as others. This inconteſtibly proves our preſent argument. We are convinced that the Church has not been eſtabliſhed to the full extent of God's promiſes. We believe his word that he will bring his predictions in due time to paſs. What therefore is our conſequent duty?

2. *We ſhould ſtrenuouſly endeavour to forward God's intention.* Our text is full to the point, we are "never to hold our peace, day nor night; we are "not to keep ſilence, nor give the Lord any reſt, "'till he eſtabliſh, and 'till he make Jeruſalem a "praiſe in the earth." Words cannot well be more emphatical. If then we are to make ſuch efforts, in what way are they to be made? We agree that they ſhould be united. "Vis unita "fortior." But can this union take place upon any other than general principles? Theſe general principles may be reduced to this idea, that *eſſentially we differ nought from one another in Chriſtianity.* Some of us are churchmen, in England, Scotland and Ireland, others of us Diſſenters, Seceders, Methodiſts, &c. &c. We have all probably a partiality for our particular modes of worſhip; but we have often preached and converſed of brotherly love. We come forward this day once more to prove it. Should we ſtand ſtill 'till we have converted one another to our different parties, this deſign of Miſſions, in the way we are now met together

gether to diſſeminate them, could have never taken place. Figure to yourſelves a ſhip in great diſtreſs, heaved by the billows, ready to be daſhed in pieces by the tempeſtuous ocean upon the rugged rocks. The deſtruction of the mariners appears inevitable. Now again obſerve a ſet of valiant men upon the ſea-ſhore, capable, by their *united* exertions, of aſſiſting the almoſt periſhing and forlorn bark. What is their duty? Let conſcience clearly ſpeak. Do not ſtifle its emotions. Shall they *firſt* diſpute with themſelves upon partial means of ſaving the veſſel, each contending for his own excluſive *manner* of performing the intended ſervice, or ſhall they, with open frankneſs accommodating one another as far as poſſible, *unite* at once, and endeavour to ſave their brethren? The application is obvious. To enter upon it would be to inſult common ſenſe.

The preacher hopes this morning that it will not be deemed egotiſm for him frankly to declare his own motives for affording his aſſiſtance on this occaſion. Behold before you then, a MISSIONARY; a Miſſionary he repeats in the ſtricteſt ſenſe of the word. He is not a native of theſe climes, being born a Weſt-Indian. His family connections are in general abroad. He was ſent originally to Great Britain for education, which he received at one of our public ſchools. He was intended by his connections, nay, even by himſelf, for a far different line of life from that in which he now appears before this auditory. His thoughts had been directed to the bar. But behold!—when it pleaſed God, "who ſeparated "him from his mother's womb, and called him "byhis grace to reveal his Son in him to preach "him among the heathen," in England, He conferred not with fleſh and blood, nor other carnal intereſts, but has continued to this day, preaching Jeſus Chriſt and him crucified, wherever the provi-

dence of God has directed him. He hopes that it will not be deemed a reflection upon this country again to declare, that he has been a miſſionary to *Engliſh heathens*. He has very frequently met with heathens in this country, to whom he has been obliged even to teach the very firſt principles of Chriſtianity, ſuch as who *Adam* and who *Chriſt* are. The Engliſh heathen differs in ſpeech only from the Otaheitean. The one is ſerving Satan and his intereſts, and ſo is the other; they are both "fooliſh and diſobedient, ſerving divers luſts "and pleaſures, living in malice and envy, hate-"ful and hating one another." Both are ſtalking to hell, and both need miſſionaries to ſnatch them "as brands from the burning;" "to turn "them from darkneſs unto light, and from the "power of Satan unto God, that they may receive "forgiveneſs of ſins, and an inheritance among "them that are ſanctified through faith which is "in Chriſt Jeſus." A miſſionary then, ſuch as the preacher is and has been, muſt in his conſcience approve of miſſions.

This Society endeavours to recommend religion to others by any inſtrument as a miſſionary, ſo it is but ſatisfied that the perſon employed is converted. It does not enquire whether ſuch a man be an Epiſcopalian, Preſbyterian, Independent, &c. but whether ſuch a one experimentally "knoweth "the Lord." Being once ſatisfied in this reſpect, they wiſh to aſſiſt that perſon in converting their fellow-men, and bringing them to the "knowledge "of the truth, as it is in Jeſus." Here again the ſpeaker now before you, hath uniformly acted upon the ſame principle; he hath relations abroad; when he hath written to them he hath not been ſo much ſolicitous from whom they received the truth, as that they ſhould receive it purely and evangelically. He is well acquainted that abroad there are Methodiſts and Moravians. From theſe reſpec-

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tive perſons, he, no doubt, differs in ſome things; but when he has underſtood that they were the only perſons in the Weſt Indies in general who preach the truth, he never heſitated to recommend their miniſtrations affectionately and earneſtly to his friends; the reaſon is obvious: *the ſoul was at ſtake*; and we always, when we ourſelves, or others whom we love, are concerned, forget all leſſer differences, and deſire only to be aſſured that our friends are really converted. Apply this reaſoning to the preſent occaſion. Do we love the heathen as we ought? that is, as we love ourſelves; according to the everlaſting commandment, "Thou ſhalt "love thy neighbour as thyſelf." If ſo, let us not be faſtidious; let us once more forget all our non-eſſential differences, and let no perſon, on any account whatever, withhold their aſſiſtance. We have all talents; ſome may preach, ſome may throw in their ſilver and their gold, ſome may plan, ſome may execute, and all may pray! Let us "not "hold our peace, nor keep ſilence, nor give the "Lord any reſt, till he eſtabliſh, and till he make "Jeruſalem a praiſe in the earth." In doing ſo, we ſhall only accord with the Lord's avowed intention, for we obſerve again that,

III. *God's determination is wonderfully to celebrate his kingdom and glory.* "He intends to make Je-"ruſalem a *praiſe* in the earth." The reputation of the Lord is concerned to bring his purpoſes to paſs. He appears, in the writings of the prophets, frequently to value himſelf upon the great things he intends to perform for his Church. When the Iſraelites came out of Chaldea, the Lord foretold that "they ſhould go out with joy, and be led "forth with peace: that the mountains and the "hills ſhould break forth before them into ſing-"ing, and all the trees of the field ſhould clap "their hands; that inſtead of the thorn ſhould "come up the fir-tree, and inſtead of the brier

" ſhould come up the myrtle-tree; and that it " ſhould be to the Lord for a *name*, for *an ever-* " *laſting ſign* that ſhould not be cut off." Iſa. lv. 12, 13. What happened then to Iſrael at large is the individual experience of every believer in particular. All nature ſeems to gladden, when they are at firſt converted; from miſchievous thorns and briers, they become uſeful and ornamental, like fir-trees and myrtles, and the Lord loves thus to preſerve them flouriſhing; he obtains by it " a " name," and an everlaſting honour. " Are theſe " things ſo?" Was it a " praiſe" to the Lord to deliver Iſrael from Babylon? Is it equally to his honour to deliver individuals from ſpiritual ignorance and bondage? How much more will it be his delight and ſatisfaction to " make Jeruſalem " a praiſe" at large " in the earth?" Many have been the prejudices againſt us; but theſe are gradually ſubſiding. Many perſons, who thought that this Society originated in enthuſiaſm, and was following a mere chimera, now have changed their opinions; they perceive the Lord hath been with us. Many others ſtill retain their prejudices, but let us remember ſuch are brethren, and ſoon the Lord will, we truſt, convince them of their miſtake. The preacher would moſt ſincerely inculcate one piece of advice. *Let us reflect upon no man, for not immediately joining with us.* Candid arguments and affectionate behaviour to thoſe who differ from us, will do moſt at length to obtain their concurrence and ſupport. They who have loſt their prejudices, have given them up, becauſe " God hath done great things for us, whereof " we are glad." We have only to wait a little; the Lord will ſtill bleſs us more and more. This my brethren, is an eventful period; *Antichriſt* is falling; whilſt he falls, the Lord is preparing to erect on his ruins, his Goſpel Church. " The vi- " ſion is yet for an appointed time, but at the end

" it

" it ſhall ſpeak, and not lie; though it tarry, wait " for it; becauſe it will ſurely come, it will not " tarry." Hab. ii. 3.

The preacher deſires, before he concludes his ſermon, thankfully to acknowledge the auſpicious providence of God, in diſpoſing *the Government* to favour the inſtitution. Every requeſt that has been ſolicited has been liberally granted. His MAJESTY has alſo graciouſly condeſcended to receive the account publiſhed of the voyage to the Southern Pacific Ocean. Theſe tokens of approbation demand the lively emotions of gratitude from every member of our Society, as they inſpire confidence that we ſhall enjoy the ſame protection and favour.

But can the preacher diſmiſs this immenſe aſſembly without an addreſs to each individual?

Ye *Miniſters*, who do *his* pleaſure, are ye all yourſelves upon the right foundation? Is Jeſus the ſum and ſubſtance of all your preaching? Are you uſeful, faithful, and laborious in your Maſter's vineyard? And have you reaſon to think that God is bleſſing more or leſs your miniſtrations! Ye *People* who attend here this morning, are you convicted of ſin? Have you received the robe of the righteouſneſs of the Lord Jeſus Chriſt by faith, to cover you from all your ſins and defilements?— Are you walking in holineſs, fearing the Lord, and living " ſo holy, righteouſly, and godly in this " preſent world?" If ſo, you are proper men.— The King of Kings will one day admit you to his throne. It is his kingdom you are attempting to ſet up; go on and proſper; the Lord is with you. On the contrary, are thoſe of us, who are *Miniſters* only preaching for filthy lucre's ſake? Are we mere hirelings? How awful, if after having preached Jeſus to others, we ſhould be found baſe hypocrites, whoſe portion is " everlaſting deſtruction " from the preſence of the Lord!" If too, as *People*, we

we are found here this day attending for novelty, or the ſake of curioſity, with hearts unchanged and unholy, what will it avail to have aſſiſted the ark without partaking of its ſalvation? Brethren, ſuffer the word of exhortation; perhaps it is needful; the utmoſt ſtretch of charity can ſcarcely ſuppoſe every individual here really converted. What then ſhall we ſay to ſuch: repent and believe the Goſpel; that good news we are now attempting to ſend to the utmoſt extremities of the globe.—Soon, ſoon, we hope that our important and ardent wiſhes for the converſion of the Heathen ſhall be gratified. The Lord has promiſed (let us engrave it upon our memories) that "Jeruſalem *ſhall* be "a praiſe in the earth." Soon, ſoon, we truſt, we ſhall realize the thoughts of our modern Poet:

"One ſong employs all nations; and all cry,
"'Worthy the Lamb, for he was ſlain for us';
"The dwellers in the vales and on the rocks
"Shout to each other; and the mountain tops
"From diſtant mountains catch the flying joy,
"Till nation after nation taught the ſtrain;
"Earth rolls the rapturous Hoſanna round."

COWPER.

ANALYSIS

ANALYSIS OF THE SERMON.

ISAIAH lxii. 6,7.—"*I have ſet Watchmen,*" &c.

I. *God's declaration concerning his Church.* "I have ſet Watchmen, &c."

"Jeruſalem" is the known emblem of the *Church.* Gal. iv. 26. Rev. xxi. 2.—This Church is "purchaſed with God's blood" which he purifies, Eph. v. 25, 26.—She is compared here to a City, which hath, "*walls*" like Zion. Pſ. cxlviii. 12, 13.—Upon theſe walls are *Watchmen*, i. e. Magiſtrates and Miniſters, chiefly the latter. Heb. xiii. 17.—Theſe indefatigable characters are "never to hold their Peace," emulating the bleſſed Spirits. Rev. vii. 15.—Such are deſcribed under the boldeſt figures. Rev. iv. 7.—*We* are met together to build and aſſiſt this Church, and to act with the utmoſt and moſt ardent zeal. [Here quote *Wilberforce* on *Zeal.*]

II. *His Addreſs to her Miniſters and People.* "Ye that make mention," &c.

1. God's Miniſters make mention of his name, his attributes, &c. Pſ. cxlviii. 11—13.—This is done particularly when Infidelity lifts up her head. Mal. iii. 13—16.—Our conduct this day is ſimilar, like *Milton's Abdiel.* [Quote the paſſage.]—In margin ſuch Miniſters are called God's "Remembrancers." *We* ſhould be ſuch.

2. They "keep not ſilence." Matt. xv. 22—28.—Prayer does wonders. [Quote Dr. Young.]

3. They "give him no reſt." Luke xviii. 1—7.

4. They beg for the "eſtabliſhment" of the Church, for God has promiſed it. Iſa. lx. 3—12.

5. Nay, for its eulogium and "praiſe in the Earth."

IMPROVEMENT.

1. *It is God's intention to "eſtabliſh" the Church.*

She has never been fully eſtabliſhed. This argued from Iſa. ii. 1—4, and Rom. xi. 25, 26.

2. *We ſhould ſtrenuouſly endeavour to forward God's intention.*

Our Text is full to the point. We are "never to hold our "peace till" &c.—This is beſt done by united efforts. "Vis "unita fortior." [Here give the author's reaſons for joining Society. 1ſt. Himſelf a Miſſionary. 2d. He has ever acted as the Society.]

3. *God's determination is wonderfully to celebrate his kingdom and glory.*

To make "Jeruſalem a Praiſe in the Earth." The Lord ſeems to value himſelf upon this. Iſa. lv. 12, 13.—This will ſoon take place.—Let us wait. Hab. ii. 3.

[Conclude with *addreſſing Miniſters* and *People*, and quoting *Cowper.*]

EXORDIUM.

Deduced from Acts xiii. 45—47.

MISSIONARY PUBLICATIONS,

Sold by T. CHAPMAN, *No.* 151, *Fleet-ſtreet.*

SIX SERMONS, preached in London, at the Formation of the MISSIONARY SOCIETY, Sept. 22, 23, 24, 1795; by the Rev. Dr. Haweis, Aldwinkle; Rev. George Burder, Coventry; Rev. John Hey, Briſtol; Rev. Rowland Hill, M. A. Surry Chapel; Rev. David Bogue, Goſport.

To which is perfixed, Memorials reſpecting the Eſtabliſhment and firſt Attempts of the Society. Price 2s. 6d.

FOUR SERMONS, preached in London, at the ſecond General Meeting of the MISSIONARY SOCIETY, May 11, 12, 13, 1796; by the Rev. Mr. Lambert, Hull; Rev. Mr. Pentycroſs, Wallingford; Rev. Mr. Jay, Bath, and Rev. Mr. Jones, Llangan.

To which are prefixed, the Proceedings of the Meeting, and the Report of the Directors. With a Portrait of Captain Wilſon. Price 2s. 6d.

A SERMON and CHARGE, delivered at Zion Chapel, London, July 28, 1796, on Occaſion of the Deſignation of Firſt Miſſionaries to the Iſlands of the South Sea. The Sermon by Henry Hunter, D. D. Miniſter of the Scots Church, London Wall. The Charge by Edward Williams, D. D. Miniſter of Rotherham, Yorkſhire.

To which is prefixed, A Short Narrative of the Order of the Solemnity of that day. Price 1s.

FOUR SERMONS, preached in London, at the Third General Meeting of the MISSIONARY SOCIETY, May 10, 11, 12, 1797; by the Rev. W. Moorhouſe, Huddersfield; Rev. A. Waugh, London; Rev. I. Nicholſon, Cheſhunt; and Rev. M. Horne, Olney.

To which are prefixed, the Proceedings of the Meeting, and the Report of the Directors. Price 2s. 6d.

A SERMON and CHARGE to the MISSIONARIES Departing to AFRICA, October 9, 1797. The Sermon by the Rev. Mr. Nicol, of London: The Charge by the Rev. Mr. Parſons, of Leeds.

To which are added, the General Inſtructions from the Directors, and the Order of the Solemnity on the Occaſion, &c. Price 1s.

FOUR SERMONS, preached in London, at the Fourth General Meeting of the MISSIONARY SOCIETY, May 9, 10, 11, 1798; by the Rev. J. Cockin, Halifax; Rev. J. Brewer, Birmingham; Rev. R. Balfour, Glaſgow, and Rev. G. Weſt, Stoke.

To which are prefixed, the Proceedings of the Meeting, and the Report of the Directors. Price 2s. 6d.

TWO THANKSGIVING SERMONS, preached before the MISSIONARY SOCIETY, London, Auguſt 6, 1798; by the Rev. J. Griffin, Portſea; and the Rev. T. Haweis, LL. B. and M. D. of Aldwinkle, Northamptonſhire.

DEDICATED TO HIS MAJESTY.

Embelliſhed with Thirteen capital Engravings,

A MISSIONARY VOYAGE to the SOUTHERN PACIFIC OCEAN, performed in the years, 1796, 1797, 1798, in the Ship Duff, commanded by Capt. JAMES WILSON. Compiled from the Journals of the Officers and Miſſionaries; and illuſtrated with thirteen Maps, Charts, and Views, drawn by Mr. William Wilſon, and engraved by the moſt eminent Artiſts, with a Preliminary Diſcourſe on the Geography and Hiſtory of the SOUTH SEA ISLANDS, and an Appendix including Details never before publiſhed, of the Natural and Civil State of OTAHEITE; by a Committee appointed for the purpoſe, by the Directors of the Miſſionary Society. Price 1l. 1s. in Boards.

LIST

OF

THE CONGREGATIONS, &c.

That have tranſmitted Sums of Money to the Treaſurer

FOR THE USE OF

*THE MISSIONARY SOCIETY.**

	£.	s.	d.
A.			
ABERDEEN Correſponding Branch of the London Miſſionary Society	105	0	0
Abingdon, Rev. Mr. Threſher	6	9	0
Andover, Rev. Mr. Eiſdell	11	13	0
Appiedore, Rev. Mr. Evans	11	0	0
Armagh, Rev. Mr. Hamilton, Subſcription	5	0	0
B			
Baſingborne, Rev. Mr. Bull	12	0	0
Baſingſtoke, Rev. Mr. Jefferſon, Subſcription	10	9	6
Baſle, Switzerland	145	1	6
Beith, North Britain, Rev. Mr. M'Ney, Rev. And. Mitchell, Rev. W. Thompſon	80	4	7
Biddeford, Devon, Rev Sam. Lavington	13	8	0
Blackburne, Lancaſhire, Rev. Mr. M'Quhae	32	10	0
Brechin, North Britain, Mr. R. Coutts, and Mr. J. Burns	23	0	0
Briſtol Tabernacle	73	2	2
Bury St. Edmunds, Rev. Mr. Waldgrave	6	3	0
Buckingham New Meeting	29	5	7
C.			
Cheſham, Rev. Mr. Surman	7	17	6
Colcheſter, Rev. Iſaac Taylor	13	13	0
Coventry, Rev. G. Burder	33	5	6
D.			
Darwen, near Blackburne, Rev. H. Townſend	19	4	0
Deal, Rev. Wm. Prieſtley, Collection 9l. 18s.—Subſcription 2l. 2s.	12	0	0
Devizes, Rev. Mr. Sloper	20	0	0
Dundee Miſſionary Society	100	0	0
Duxford, Rev. Mr. Pyne	16	4	0
E.			
Edinburgh Miſſionary Society	400	0	0
Elgin, N. Britain, *Antiburgher Congregation*, Rev. Mr. Duncan	31	4	
F.			
Foleſhill, near Coventry	7	0	
Fordham, Rev. Mr. Harris	5	18	6
Franckfort on the Maine	25	8	0
G.			
Glaſgow Committee of the London Miſſionary Society, Collection 10l. 15s. 6d.—Subſcription 49l. 4s. 6d.	60	0	0
Goſport, Rev. Mr. Bogue	60	16	3
H.			
Heathfield, Rev. Mr. Gilbert	5	0	0
Hitchin, Herts, Rev Mr. Geard	23	14	6
Holmforth, Yorkſhire, Rev. Mr. Galland	25	8	0
Hull, Rev. Mr. Green	12	5	0
Ditto, Rev. Mr. Lambert, Collection 16l. 2s.—Subſcriptions 43l. 17s.	59	19	0
I.			
Ipſwich, Rev. C. Atkinſon	11	11	0
K.			
Kelſo Aſſociation	34	0	0

* In remittances from the country are ſometimes included the contributions of individuals that do not reſide in the town from whence the remittance is received; while, on the other hand, the contributions of ſome individuals reſident in it are *not* included, having been tranſmitted to the Treaſurer though another channel. Between the ſums ſtated in this liſt and the deſign of it, therefore, an exact conformity cannot reaſonably be expected.

	£.	s.	d.
Kidderminſter, Rev. A. Steill	37	8	0
Kingſwood, near Briſtol	14	1	1
L.			
Leeds, by Mr. Hirſt	31	4	6
Lenham	4	12	6
Lutterworth, Rev. Mr. Grundy	15	12	0
LONDON, &c.			
Adelphi Chapel	50	10	6
Barbican Meeting, Rev. J. Towers, Collection 20l. 9s. 6d.—Subſcriptions 1l. 11s. 6	22	1	0
Bethel Chapel, Rev. Mr. Freer	46	1	2
Deptford, Rev. Mr. Barker	15	0	7
Greenwich Tabernacle, Subſcriptions	46	0	6
Haberdaſhers Hall Meeting, Rev. Mr. Brookſbank	62	5	0
Holywell Mount Chapel, Rev. Mr. Platt	54	14	0
Nightingale Lane Meeting, Rev. J. Knight	16	11	1
Orange Street Chapel	117	0	0
Rotherhithe, Rev. J. Townſend	50	7	8
Surry Chapel	130	0	0

N. B. The Contributions in London and its vicinity, as uſual, have been received principally in the form of ſubſcriptions.

M			
Macclesfield, late Rev. Mr. Simpſon	26	10	0
Morpeth, Northumberland, Rev. Mr. Trotter	8	6	0
N.			
Newcaſtle upon Tyne, by J. H. Browning	10	0	0
Ditto, Rev. Mr. Davidſon	21	10	6
Newport Pagnel, Rev. Mr. Greathead, Subſcriptions	7	7	0
O.			
Olney, Rev. Melvill Horne	14	0	0
Ditto, Rev. Mr. Hillyard, Subſcriptions	6	16	0
P.			
Paiſley Branch of the London Miſſionary Society	295	0	4
Pickering, Rev. Mr. Blake	10	5	0
Portſea, Orange St. Chapel, Rev. Mr. Griffin	46	8	9
R.			
Ramſgate, Rev. Geo. Townſend	19	0	0
Reading, Rev. A. Douglas, Subſcriptions	4	14	6
Rich-hill, near Armagh	2	4	0
Rumſey, Rev. Ja. Bennet	39	6	0
S.			
Sheerneſs, Rev. Mr. Fowler, Subſcriptions	20	7	0
Sligo, by Mr. Hamilton, Subſcriptions	3	3	0
Southampton, Rev. Mr. Kingſbury, Collection 17l. 14s.—Subſcriptions 66l. 3s.	83	17	0
Staines, Rev. Mr. Yockney	17	17	6
Stamfordham, Rev. Mr. Orr	3	9	6
Stourbridge, Rev. Mr. Hunt	18	5	0
Stretton, Warwickſhire, Rev. T. Chipperfield	8	1	0
Stringſton, Somerſetſhire, Rev. J. Allen	10	0	0
T.			
Taunton, Rev. Iſaac Tozer	28	6	4
Trowbridge, Rev. Mr. Clark	13	0	0
W.			
Wamphray, Manſe, N. Britain, Rev. Mr. Singer	16	0	0
Wareham, Dorſet, Rev. B. Cracknell, Subſcriptions	5	15	6
Weſtbury, Rev. G. Mantell	26	2	0
Winbourn, Dorſet, Rev. Dr. Duncan	1	8	0
Wooller, N. Britain Aſſociated Congregation there, Rev. G. Bell, Collection 11l. 2s.—Subſcriptions 5l.	16	2	0
Wrentham, Rev. W. Sheppard, Collection 6l. 16s. 6d.—Subſcription 1l. 1s.	7	17	6

AN ALPHABETICAL ACCOUNT

OF

CONTRIBUTORS

TO

THE MISSIONARY SOCIETY,

FROM THE TWENTY-FIRST OF JUNE, 1798, TO THE FIRST OF JUNE, 1799,

Including the Sums ſtated in the Liſt of the Congregations, the latter being extracted for the Purpoſe of ſhewing the aggregate Amount of each Congregation.

The Names of thoſe whoſe Donations are under Half a Guinea are not inſerted, but the Amount thereof is added at the End of the following Liſt.

*** *Should any Inaccuracies be diſcovered in the following Liſt, it is requeſted that the Secretary may be informed thereof.*

	£.	s.	d.
A.			
ABERDEEN Correſponding Branch of the London Miſſionary Society	105	0	0
Abingdon, Rev. Mr. Threſher, and Congregation there.—See a further the Contribution under the letter T.	3	3	0
Abram, Mr. Edward, Olney	0	10	6
Adelphi Chapel, Collection at	50	10	6
Agace, Mrs. Clapton	2	2	0
Ainſley, Mr. Broad-ſtreet, Radcliffe Highway	1	1	0
Akid, Mr. W. Sheerneſs	1	1	0
Allen, late Mrs. Mary, of Birmingham, a legacy 50 0 0			
Deduct duty 3 0 0			
	47	0	0
Allen, Mr. Great Sutton-ſtreet	1	1	0
Allday, Mr. 14, Carliſle-ſtreet, Soho	2	2	0
Alcott, Mr. 4, New Road	1	1	0
Alers, Mr 7, Fenchurch-ſtreet	2	2	0
Althans, Mr. 25, Little Ayliffe-ſtr.	1	1	0
	217	15	0

	£.	s.	d.
Brought forward	217	15	0
Alexander, Mrs. Glaſgow	3	3	0
Allen, Mrs. Martha, Bethnal Green	0	10	6
Ames, Mr. Dan. jun. near Norwich	1	1	0
Anonymous	2	2	0
Ditto	1	1	0
Ditto, in 2 notes	2	0	0
Ditto, in 1 note	2	0	0
Anderſon, Mr. 33, Sloane Sq. Chelſea	1	1	0
Andrews, Mr. 36, Henry-ſtr. Old-ſtr.	2	2	0
Andover, Congregation at, by Rev. Mr Eiſtell	11	13	0
Anderſon, Mr. John, Glaſgow	1	0	0
Appledore, Collection at, by Rev. Mr. Evans	11	0	0
Armſtrong, Rev Mr. Hoxton-ſq.	1	1	0
Armiger, Mr 33, Bow-lane	1	1	0
Arrowſmith, Mr. 5, Charles-ſtr. Soho	1	1	0
Arrowſmith, Mr. Newport Pagnel	1	1	0
Arthur, Mr. Southampton	1	1	0
Atwood, Mr. Bath, by Dr. Haweis	1	1	0
Atkinſon, Rev. Charles, Ipſwich	1	1	0
Atkins, Mr. Greenwich	1	1	0
	264	16	6

	£.	s.	d.
Brought forward	264	16	6
Auſtin, Mr. John, Cumberland-ſtr. Shoreditch	1	1	0
Auſtin, Rev. Mr. King-ſtr. Clerkenwell		1	0
Ayscough, Mr. 1, Cripple-gate	1	1	0
B.			
B. L. by Rev. Mr. Brookſbank	1	1	0
B. Mrs. Hoxton	0	10	6
B. M.	2	2	0
B. Miſs, Froome	1	1	0
Barnes, Mrs. 50, Minories	1	1	0
Bates, Mr. ditto	1	1	0
Bagſter, Mr. 20, Piccadilly, 2 years	2	2	0
Baber, Mr. Knightſbridge	10	0	0
Barton, Mr. 36, Swallow-ſtreet	1	1	0
Baſle, Society there for propagating Chriſtianity in Switzerland and Germany, By Mr. Steinkopf 12 0 0 By Dr. Herzog 133 1 6	145	1	6
Bailey, Mr. 272, Holborn	1	1	0
Bayfield, Mr. Charing-croſs	1	1	0
Backler, Mr. Apothecaries Hall	1	1	0
Bateman, Mr. 25, Devonſhire-ſtreet Queen-ſquare	1	1	0
Barrett, Mr. by Rev. Mr. Williams, 2 years	2	2	0
Bainbridge, Mr. 33, Lamb's Conduit-ſtreet	2	2	0
Baker, Miſs, Pinner's Court	1	1	0
Batt, Mrs. Sheerneſs	0	10	6
Baſingborne, Cambridgeſhire, Collection at, by Rev. Mr. Bull	12	0	0
Baxter, Mrs. Hackney	1	0	0
Band, Mr. J. Southampton	1	1	0
Bernard, Mr. Geo. Green-ſtr. Groſvenor-ſquare	2	2	0
Beith, N. Britain, from 3 Congregations, whereof are miniſters, Rev. R. M'Vey, Rev. And. Mitchell, and Rev. W. Thompſon	80	4	7
Beaufoy, Rev. Mr. Town Sutton, Kent	1	1	0
Bethel Chapel, Portland-ſtreet, Ratcliffe Highway	46	1	2
Bee, Mr. 9, Walbrook	0	10	6
Bedder, Mr. John, and Mr. Gawen Sholter	5	0	0
Becket, Mr. 49, Barbican	1	1	0
Beaumont, Mr. 45, Beech-ſtreet	1	1	0
Beaſleay, Mrs. 21, Surry Road	5	0	0
Belgrave, Mr. 4, Cambden Town	1	1	0
Beaumont, Mr. Richard, Hull	0	10	6
Benner, Rev. J. and Congregation, Rumſey	35	6	0
Bentham, Mr. Sheerneſs	0	10	6
Bentley, Mrs. Eſſex-ſtr. Strand	3	3	0
Bearn, Mr. 22, Barbican	1	1	0
Bernard, Mr. Tho. Southampton	1	1	0
Bernard, Mr. P. Southampton	4	4	0
Bennett, Mr. Caſtlebrook	1	1	0
	647	0	3

	£.	s.	d.
Brought forward	647	0	3
Berridge, Mr. H. Ryder-co. Leiceſterfields	1	1	0
Biddeford, Devonſhire, Collection at, Rev. S. Lavington	13	8	0
Biſhop, Mr. J. Baſingſtoke	0	10	6
Bird, Mr. Bunhill-row	0	10	6
Bilger, Mr. 4, New-ſtreet Covent Garden	1	1	0
Bickley, Mr. 2, Berner-ſtreet	1	1	0
Binns, Mr. Threadneedle-ſtreet	10	0	0
Bigger, Mr. 90, Alderſgate-ſtreet	1	1	0
Binks, Mr. 26, King-ſtreet Covent Garden	5	5	0
Binks, Mr. Simeon, Durham	1	1	0
Binks, Mr. Chriſtopher, ditto	0	10	6
Biſhop, Mr. Greenwich	1	1	0
Birch, Mr. High Holborn	1	1	0
Biggerſtaff, Mr. 6, Puller's Row, Iſlington	1	1	0
Biddulph, Mrs. Shirehampton, near Briſtol	1	1	0
Bingley, Mr. 21, Birchin-lane	1	1	0
Biſhop, Mr. Edward, Sheerneſs	1	1	0
Biſhop, Mrs. Ann, ditto	0	10	6
Blundell, Mrs. Holborn Bridge	2	2	0
Blackburne, Lancaſhire, a Congregation of Proteſtant Diſſenters there, Rev. James M'Quhae	32	10	0
Black, Mr. Jamaica Row, Bermondſey	1	1	0
Blackmore, Mrs. Tabernacle Row	1	1	0
Bliſs, Mr. 88, Weſt Smithfield	1	1	0
Bleſt, Mr. Albert, Sligo	1	1	0
Blades, Mr. Piccadilly	1	1	0
Blades, Mrs. ditto	1	1	0
Bletchley, Mr. 19, Penton-ſtr. Pentonville	1	1	0
Bowden, Mr. Wm. Hull	2	2	0
Bowden, Mr. J. S. ditto, for 1798	2	2	0
Ditto, ditto, for 1799	5	5	0
Bogie, Mr. Wm. St. Martin's-lane	1	1	0
Bogie, Mr. Robert, ditto	1	1	0
Bolton, Mrs. 14, Carliſle-ſtr. Soho	1	1	0
Bowley, Mr. 180, Biſhopſgate-ſtr.	1	1	0
Boaſe, Mr. 56, Pall Mall	1	1	0
Bott, M. Narrow-ſtr. Limehouſe	1	1	0
Boggis, Mr. 4, Great Preſcott-ſtr.	5	5	0
Boyce, Mr. Greenwich	0	10	6
Briggs, Mr. John, Hull	1	1	0
Bryan, Mr. Newgate-ſtr. 2 years	2	2	0
Brook, Mr. Cateaton-ſtreet	1	1	0
Bird, Mr. Bunhill Row	0	10	6
Browning, Mr. Willow Walk	1	1	0
Brett, Mr. Tho. Champion Hill, Camberwell	10	0	0
Broyden, Mr. Williams's Buildings, Old-ſtreet	2	2	0
Broughton, Mr. Wm. Roſe Inn, Holborn Bridge	2	0	0
Briſtol, Collection at the Tabernacle there, by M. Wilks	73	2	2
Bradley, Mr. 4, White-horſe Yard, Drury-lane	1	1	0
	846	16	5

	£.	s.	d.
Brought forward	846	16	5
Brocklesby, Mr. 4, Frith-st. Soho	2	2	0
Bramwell, Mr. 55, Greek-st. ditto	1	1	0
Brecknell, Mr. 31. Haymarket	1	1	0
Brown, Mr. 2, St. Mary's Hill	1	1	0
Bracey, Mr. 200, Bishopsgate-st.	1	1	0
Brookes, Mr. 15, Charlotte-street, Bedford-square	1	1	0
Brown, Mr. T. Chick-lane	1	1	0
Breamer, Mrs. Dacres'-street Westminster	1	1	0
Brice, Mrs. Southampton	2	2	0
Brice, Miss, ditto	1	1	0
Braidwood, Mr. Hackney	1	1	0
Brown, Mr. Rockwood, Deptford	0	10	6
Brown, Mr. Wm. Hall, 8, Prospect Place, St. George's Fields	1	1	0
Brechin, N. Britain, Collection at, by Mr. R. Coutts, and Mr. Jas. Burns	23	0	0
Brookshank, Rev. Mr. Hoxton Fields	1	1	0
Burckhardt, Rev. Dr. Minister of the Lutheran Church in the Savoy	1	1	0
Buchan, Miss, Leeds	2	2	0
Buckingham, Collection at the New Meeting there, by Rev. S. Greatheed	29	5	7
Bushby, Mr. J. Cumberland	1	1	0
Burkitt, Mr. 77, Coleman-street	1	1	0
Butcher and Tuck, Messrs. Snow Hill	5	5	0
Buck, Rev. Mr. Hackney	1	1	0
Ditto, being the voluntary Contributions of the young Gentlemen of his Academy out of their Pocket-money	3	1	6
Buck, Mr. Wm. Bury St. Edmunds	1	1	0
Bunnell, Mr. Bedford-st. Covent Garden	2	2	0
Bunnell, Mr. 7, New-st. ditto	2	2	0
Burton, Mr. 11, Moor Place, Lambeth	1	1	0
Burkitt, Mr. Poultry	1	1	0
Burt, Mrs. 9, Warren Place	1	1	0
Butcher, Mr. 18, Spa Fields	2	2	0
Burn, Mrs. Barbara, Hull	1	1	0
Buttery, Mr. Peter, ditto	1	1	0
Burwash Friends, by Rev. Richard Leggatt	2	18	6
Burn, Mrs. Sarah, 22, Barbican	1	1	0
Burgess, Mr. Thomas, Mill-str. Hanover-square	1	1	0
Buchanan, Mr. Geo. Glasgow	0	10	6
Bull, Rev. W. Newport Pagnel	1	1	0
Bull, Rev. T. ditto	1	1	0
Byrchmore, Mr. Wilsted-str. Sommer's Town	0	10	6
C.			
Caston, Mrs. by Rev. Mr. Jefferson	0	10	6
Castell, Mr. Bristol	1	1	0
Carter, Mr. Royal Exchange	1	1	0
	953	8	0

	£.	s.	d.
Brought forward	953	8	0
Cable, Mr. Mr. Dundas's Office, White Hall, by Dr. Haweis, for 3 years	3	3	0
Campbell, Mr. Robert, Marybone-str. Golden-square	2	2	0
Cardale, Mr. 2, Bedford Row	1	1	0
Carter, Mr. Blackman-street	2	2	0
Capel, Mr. 96, Cornhill	1	1	0
Carruthers, Mr. 44, Cheapside	5	5	0
Carson, Mr. Sam. Armagh	1	1	0
Carson, Mr. Neh. ditto	1	1	0
Caw, Mr. Wm. Carpenter, Sheerness	2	2	0
Campbell, Mr. Peter, Glasgow	0	10	6
Campion, Mr. A. Paddington	1	1	0
Chambers, Mr. J. Dublin	10	10	0
Charles, Rev. Mr. Bala, 2 years	2	2	0
Chatteris, Mr. 13, Lombard-str.	1	1	0
Chambers, Mr. 67, Bunhill Row	0	10	6
Churchyard, Mr. John-st. Pentonville	1	1	0
Chisman, Miss, Wareham, Dorset	1	1	0
Chisman, Mr. ditto, ditto	0	10	6
Chadwick, Mr. 105, Gun Dock, Wapping	1	1	0
Chambers, Dr. John, Sheerness	1	1	0
Chater, Mrs. 15, Charles-st. Long Acre	1	1	0
Charrington, Mr. Mile End	2	2	0
Childs, Mr. Ecton Northtons	1	1	0
Chapman, Mr. 151, Fleet-street	2	2	0
Clarke, Mr. 269, High-st. Borough	2	2	0
Clement, Mr. John, Wareham, Dorset	1	1	0
Clarke, Mr. 15, Brick-lane	0	10	6
Clarke, Mr. Tho. J. Havant, by Mr. Bogue	1	1	0
Clarkson, Mrs. J. Sheerness	1	1	0
Clapham, Mr. John, Leeds	5	0	0
Clarke, Mrs. Clapton	0	10	6
Clark, Mr. James, Olney	0	10	6
Claridge, Mr. Towcester	1	1	0
Cock, Mr. Lovell-co. Pater-noster Row	1	1	0
Cock, Mrs. 65, Lower Shadwell	1	1	0
Cook, Mr. Isaac, Bristol	2	2	0
Coventry, Mr. John, Redcross-str. Borough	1	1	0
Cowie, Mr. John, Bennannas, East-Indies	21	0	0
Cowie, Mr. Robert, Lime-street	10	10	0
Cooper, Mr. St. John's-street	5	5	0
Cowie, Mr. Geo. Bury-court	2	2	0
Cowie, Mrs. Walworth	1	1	0
Cowie, Mrs. Falcon-square	1	1	0
Coventry, Collection there, Rev. Geo. Burder	33	5	6
Cowell, Mr. John, Maid-lane, Boro'.	1	1	0
Cock, Mr. by Rev. Mr. Wilks	1	1	0
Commings, Mr. Tho. Workington	1	1	0
Covell, Mrs. Kean's Row, Walworth 2 years	2	2	0
Conder, Mr. Tho. Bucklersbury	1	1	0
Cole, Mr. 15, Princes'-st. Drury-lane	1	1	0
	1098	15	6

	£.	s.	d.
Brought forward	1038	15	6
Corney, Mr. 13, Broad-ſtr. Carnaby-market	1	1	0
Cope, Mr. 111, Thames-ſt.	1	1	0
Cook, Mr. 158, Bermondſey-ſt.	1	1	0
Courtier, Mr. 10, Great Newport-ſt.	2	2	0
Copeland, Mr. 1, Devonſhire-ſt.	1	1	0
Colebrook, Mrs. 1, Colebrook Row, Iſlington	1	1	0
Compton, Mr. John, Wareham	1	1	0
Coade, Miſs, Clapham	2	2	0
Covell, Mr. 56, Grace Church-ſt.	1	1	0
Colcheſter, Collection and Subſcriptions at, by Rev. Iſaac Taylor	13	13	0
Cole, Mr. Tho. Ipſwich	2	2	0
Cole, Mr. Rob. ditto	1	1	0
Conder, Mr. James, ditto	1	1	0
Counſellor, Mr. 22, Caſtle-ſt. Falcon-ſquare	1	1	0
Cooper, Rev. Mr. Patriot-ſqu. Bethnal Green	1	1	0
Cordell, Mr. 50, Hare-ſt ditto	1	1	0
Corbet, Mr. Alex. Glaſgow	1	1	0
Corbett, Mr. Alex. jun. ditto	0	10	6
Corbett, Mr. James, ditto	1	1	0
Cole, Mr. Homerton	5	5	0
Corney, Mr. Greenwich	2	2	0
Colliſon, Rev. Mr. York Place, Kingſland Road	1	1	0
Cracknell, Rev. Benj. Wareham, Dorſet	1	1	0
Crellin, Mr. P. Sheerneſs	1	1	0
Crole, Rev Mr. Lower-ſt. Iſlington	1	1	0
Croft, Mr. 15, Hermitage Rope Walk	1	1	0
Curtis, Mr. Timothy	20	0	0
Curling, Mr. Jeſſe, Jamaica Row, Bermondſey	2	2	0
Curling, Mr. R. Torrington-ſt.	1	1	0
Curſtern, Mrs. Aſhford	0	10	6

D.

Davidſon, Mr. Alex. Eſſex-ſt. Strand, 2 years	2	2	0
Davey, Mr. Tabernacle Row	0	10	6
Dawſon, Mrs. Jeffrey's-ſqu. 2 years	2	2	0
Davis, Mrs. Stepney, 2 years	2	2	0
Davis, Mrs. near the Chapel, Kentiſh Town	1	1	0
Dawſon, Mr. Manor Place, Walworth	0	10	6
Dawſon, Mrs. by Mr. Neale	1	1	0
Darwen, near Blackburne, Lancaſh. Collection there, by Rev. H. Townſend	19	4	0
Dale, Mr. David, Glaſgow	50	0	0
Davies, Mr Rob. 190, Shoreditch	1	1	0
Day, Mr. 27, Holywell Row	0	10	6
Davis, Mrs. Chetham	1	1	0
Daker, Mr. Joſ. 15, White Croſs-ſt.	1	1	0
Davenport, Mr. 1, Rood-lane	1	1	0
Davies, Mr. T. 155, Biſhopſgate-ſt.	1	1	0
Davies, Mrs. Southampton	0	10	6
Darvall, Mr. Jos. Lau. ditto	3	3	0
Dalgleiſh, Mr. Wm. Glaſgow	2	2	0
Dalgleiſh, Mr. Rob. ditto	1	1	0
	1261	9	6

	£.	s.	d.
	1261	9	6
Denyer, Mr. 40, Smithfield	1	1	0
Deptford, Collection at, Rev. Mr. Barker	15	0	7
Dent, Mrs. 18, Bethnal Green Road	1	1	0
Devizes, Collection and Subſcriptions there, Rev. Mr. Sloper	20	0	0
Dixon, Mr. 103, Alderſgate-ſt.	1	1	0
Dickſon, Mr. 6, Church-ſt. Spital fields	1	1	0
Dickſon, Mrs. ditto, ditto	1	1	0
Dixie, Mr. 70, Wood-ſt.	1	1	0
Downer, Miſs, 20, Biſhopſgate-ſt.	1	1	0
Dod, Mr. Warren-ſt. Tottenham-co. Road	1	1	0
Downes, Mr. Minories	1	1	0
Dornford, Mr. Tho. Philpot-lane	2	2	0
Dornford, Mr. Joſiah, Deptford	3	3	0
Dodd, Mr. John, by Mr. Wilks	1	0	0
Donaldſon, Mr. 8, Bentinck-ſt.	1	1	0
Douglas, Miſs, 4, Clerkenwell Green	0	10	6
Douglas, Miſs Jane, ditto, ditto	0	10	6
Dobie, Mr. 7, Crane-co. Fleet-ſt.	1	1	0
Donaldſon, Mr. Rob. Hull	1	1	0
Douglas, Rev. Sam. Chelmsford	1	1	0
Douglas, Rev. Arch. Reading	1	1	0
Dods, Mr Fen-co. Fenchurch-ſt.	1	1	0
Drummond, Mr. Z. Melkſham	1	11	6
Drury, Mr. Piazza, Covent Garden	1	1	0
Draper, Mr. Broker, Moorfields	1	1	0
Dundee Miſſionary Society, by Rev. James Black	100	0	0
Dupont, Mr. Alderſgate-ſt.	1	1	0
Duncan, Mr. J. ſen.	4	4	0
Dunkin, Mr. John, Jamaica Row, Bermondſey	2	2	0
Durie, Mr. Gravel-lane, Borough	1	1	0
Duthie and Brown, Meſſrs. Drury-lane	1	1	0
Duncan, Mr. Geo. Glaſgow	1	1	0
Duncanſon, Rev. And. Airdrée, N. Britain	1	1	0
Durant, Rev. Geo. Spital-ſqu.	5	5	0
Dyer, Mr. John, Greenwich	2	2	0

E.

Earle, Mr Rob. Berkhamſted	1	1	0
Eaddie, Mr. And. Glaſgow	1	1	0
Eaſt, Mr Woburn, Bucks	1	1	0
Edinburgh Miſſionary Society, by Mr. John Tawſe	400	0	0
Ditto, ditto, its proportion of the expences attending the Foulah Miſſion	163	12	6
Ditto, ditto, on account of expences incurred at Sierra Leone, by its Miſſionaries, Meſſrs. Brunton and Greig	41	9	6
Elmſley, Mrs. Cath. by Mr. Cope, 2 years	2	2	0
Elgin, N. Britain, Collection at the Antiburgher Congregation there, and the Contributions of ſome other friends to the cauſe, by Rev. Tho. Duncan	31	4	6
Elliott, Mr. Friday-ſt.	0	10	6
	2084	4	7

	£.	s.	d.
Brought forward	2084	4	7
Elliotſon, Mr. (Miſſionary) by Rev. Mr. Winckworth	2	2	0
Elliott, Mr. Charles, Clapham	1	1	0
Ellerton, Mr. 50, Guild-ſt. Borough	1	1	0
Elliott, Mr. 9, Spa Fields	1	1	0
Eland, Mr. 7, Gwyan's Buildings, Iſlington	1	1	0
Emes, Mr. Tho. Marlow	5	0	0
Emerſon, Mr. White Chapel Road	1	1	0
Enowy, Mr. John Chriſ. 4, Rockingham Row, 2 years	10	0	0
Engliſh, Mr. Walter, Walſingham Place, Lambeth	2	2	0
Erſkine, Rev. Dr. Edinburgh	50	0	0
Eſtridge, Mr. William ſt, Blackfriars	1	1	0
Etheridge, Mr. Hoxton-ſqu.	2	2	0
Evans, Mrs. Briſtol, by Mr. Hey	50	0	0
Evered, Mr. Church-lane, White Chapel	1	1	0
Eviſon, Mr. Hanſon, Hull	1	1	0
Eveleigh, Mr. Hackney	1	1	0
Evered, Mr. Trunk, Warminſter	1	1	0
Ewing, Rev. Greville, being a 5th ſhare of the profits on the Miſſionary Magazine for the 2d year	38	11	0
Exſhaw, Mr. Jabez, New-ſt. Biſhopſgate-ſt.	0	10	6
Eyre, Rev. John, Homerton	2	2	0
F.			
Farquharſon, Mr. Great Warner-ſt. Cold Bath Fields, 2 years	2	2	0
Farquharſon, Mr. Plumbtree-ſt. St. Giles'	1	1	0
Faber, Mr. White Lion-ſt. Goodman's Fields	2	2	0
Farmer, Mr. R. Kennington Common	10	10	0
Favell, Bousfield, and Co. Meſſrs. Tooley-ſt.	10	0	0
Favell, Mr. ditto	1	1	0
Faden, Mr. Corner of St. Martin's-lane	1	1	0
Fallofield, Mr. Scotland Yard	1	1	0
Fay, Mr. Shopkeeper, Southampton	0	10	6
Fearn, Mrs. Spital-ſqu.	1	1	0
Ferguſon, Mr. 50, Chamber's-ſt. Goodman's Fields	1	1	0
Fenn, Mr. 72, Cornhill	4	4	0
Ferris, Meſſrs. R. and J. 42, Petticoat-lane	4	4	0
Ferris, Mr. C. 4, Aldgate	1	1	0
Ferguſon, Mr. Reading	0	10	6
Fenn, Mr. Francis, Steven-ſt. Rathbone Place	1	1	0
Filling, Mr. 193, Shadwell	1	1	0
Field, Mr. Simeon, by Rev. Mr. Draper	1	1	0
Field, Mr. John, Hackney	1	1	0
Figures, Mr. by Mr. Spilſbury	1	1	0
Flint, Mr. Walworth	2	2	0
Flindall, Mr. Wm. Ipſwich	1	1	0
Fleming, Mr. Bowman, Glaſgow	2	2	0
	2309	4	1

	£.	s.	d.
Brought forward	2309	4	1
Fleming, Mrs. Bowman, ditto	0	10	6
Flint, Mr, 28, Wapping	1	1	0
Foſter, Rev. Mr. 12, Wilderneſs Row	1	1	0
Foſter, Mrs. Hull	1	1	0
Foleſhill, near Coventry, Collection at, Rev. Mr. Evans	7	0	0
Folgham, Mr. John, 81, Fleet-ſt.	1	1	0
Fox, Mr. Peckham	2	2	0
Forreſter, Mr. 9, Gould-ſqu. Minories	1	1	0
Foyſter, Mr. Sam. Tottenham-ſt.	10	10	0
Friend, by Rev. Mr. Clark, Trowbridge	1	1	0
Ditto, by Mr. Groves	0	10	6
Ditto, by Mr. Warren	0	10	6
Ditto, by Mr. Wilks	20	0	0
Ditto, by ditto	0	10	6
Ditto, by ditto	1	1	0
Ditto, by ditto	0	10	6
Ditto, by ditto	10	10	0
Ditto, by Mr. Edwards, Miſſionary	1	1	0
Ditto, by Lady Anne Erſkine	2	2	0
Ditto, by Mr. Ranier	1	1	0
Ditto, by Mr. Eyre	1	1	0
Ditto, by Mr. Tho. Bromfield	2	2	0
Ditto, by Mr. Jos. Towle	1	1	0
Ditto, by Rev. Mr. Knight	0	10	6
Ditto, by Rev. Mr. Lambert	5	0	0
Two Friends, by ditto	1	1	0
Friend, by Rev. Mr. Fowler	1	1	0
Friends, by ditto	0	19	6
Friend, by Rev. Mr. Auſtin	1	1	0
Ditto, by Rev. Mr. Townſend	2	2	0
Ditto, by Miſs Hooper	1	1	0
Ditto, by ditto	0	10	6
Ditto, by Mr. Neale	1	1	0
Ditto, at Southampton	2	2	0
Ditto, at Romford, by Rev. Mr. Atley	1	1	0
Ditto, at Kettering, by Mr. Fenn	1	1	0
Ditto, at Wandſworth	1	1	0
Ditto, in Park-ſt. Borough	1	1	0
Ditto, to the Society, by J. A. K.	0	10	6
Ditto, at Surry Chapel	0	10	6
Ditto, at ditto	0	10	6
Ditto, to the Goſpel, at Trowbridge	3	0	0
Friends, Sundry, at Tottenham-co. Chapel, by Mr. Wilks	24	13	0
Ditto, by Rev. Mr Cockin	3	3	0
Ditto, by Rev. Mr. Smellie	3	3	0
Friends, by Rev. Mr. Surnam	1	11	6
Froſt, Mr. 111, Great Portland-ſt.	1	1	0
Francis, Mr. 161, Shoreditch	1	1	0
Frame, Mr. John, Glaſgow	1	1	0
Franckfort on the Maine, being the Contributions of the Friends of the Inſtitution in that City, by M. John James Wiertz	25	8	0
French, Mr. 40, New Bond-ſt.	1	1	0
French, Mrs. ditto	1	1	0
Fuller, Mr. William, Lombard-ſt.	100	0	0
Fuller, Mr. Sen. Sheerneſs	0	10	6
	2566	12	7

	£.	s.	d.
Brought forward	2566	12	7
G.			
G. H.	10	0	0
Gaveller, Mr. Geo. New Road, St. George's, 2 years	21	0	0
Gardner and Bagnall, Meſſrs, Tower-ſtreet	2	2	0
Gabriel, Mr. 32, Banner-ſt.	1	1	0
Gardner, Mr. Moſes, Glaſgow	1	1	0
Gardner, Mr. James, Anderſton, N. Britain	0	10	6
Garwood, Mr. 50, Manſell-ſt	2	2	0
Geale, Mr. Henry-ſt. Pentonville, 2 years	2	2	0
Gergroy, Mr. 2, Hoxton Fields	1	1	0
Gill, Mrs. Clapton, Hackney	0	10	6
Gilliſpie, Mr. John, Stockwell	4	0	0
Gilliſpie, Mr. ditto	1	1	0
Gibbs, Mrs. North-ſt. Little Moor-fields	2	2	0
Gibſon, Mr. Great Preſcott-ſt.	1	0	0
Gibſon, Rev. Mr. John, late of Sligo	1	1	0
Gilder, Mr. John, Hull	2	2	0
Gilleſpy, Mr. 335, Wapping	1	1	0
Gilleſpy, Mrs. Well-cloſe-ſqu.	1	1	0
Gilchriſt, Mr. Rob. Glaſgow	1	1	0
Gilbert, Rev. Mr. and Congregation, Heathfield	5	0	0
Giles, Mr. Water-lane, Tower-ſt.	2	2	0
Gimber, Mr. of the Admiralty	1	1	0
Glaſgow Branch of the London Miſſionary Society, its proportion of the expences attending the Foulah Miſſion	262	2	6
Ditto, for expences incurred at Sierra Leone, by its Miſſionaries, Meſſrs. Ferguſon and Graham	40	13	6
Glaſgow, on occaſion of a Sermon preached by the Rev. Patrick Hutchiſon	10	15	6
Godard, Mr. Ratcliffe High-way	1	1	0
Gouger, Mr. Newgate-ſt.	2	2	0
Goode, Rev. Mr. Blackfriars	1	1	0
Gould, Mr. Bethnal Green	1	1	0
Goſling, Mr. Shacklewell	5	0	0
Goſport, Collection at, Rev. Mr. Bogue	60	16	3
Goulding, Mr. J. 45, Bankſide	2	2	0
Goulding, Mr. T. 48, ditto	2	2	0
Goſnell, Mr. 8, Little Queen-ſt.	1	1	0
Goode, Rev. Mr. High-ſt. Iſlington	1	1	0
Gough, Mrs. Camberwell Green	1	1	0
Gordon, Mr. John, Armagh	1	1	0
Griffin, Mr. Thrapſton	1	1	0
Griffith, Mr. Houndſditch	1	1	0
Griffiths, Mrs. Bedhampton	2	2	0
Green, Rev. Rob. and Congregation, Hull	12	5	0
Gray, Mrs. by Rev. M. Wilks	0	10	6
Groves, Rev. Mr. Walſall	1	1	0
Greig, Mr. John, 3, Charlotte-ſt. Surry Road, 2 years	4	4	0
Greaves, Mr. 129, St. Martin's-lane	1	1	0
	3047	0	10

	£.	s.	d.
Brought forward	3047	0	10
Groonie, Mr. 38, Broad-ſt. Bloomſbury	1	1	0
Grocock, Mr. 1, Earl's-co. Little Newport-ſt.	1	1	0
Gribble, Mr. Walworth Common	2	2	0
Gray, Miſs, at Mr. Jones's Wilderneſs Row	1	1	0
Green, Mr. Merchant, Southampton	0	10	6
Griffin, Mrs. Mare-ſt. Hackney	1	1	0
Greathead, Mrs. Newport Pagnel	2	2	0
Greaves, Mr. Peckham	10	10	0
H.			
H. P 7, Fenchurch-ſt.	1	1	0
H. P. ditto	1	1	0
Hahn, Mr. Frederick, 3, Old Fiſh-ſt. 4 years	4	4	0
Hallward, Mr. 5, Gray's-Inn, Holborn	1	1	0
Hadwin, Mr. 18, Gloſter-ſt. Hoxton	0	10	6
Haberdaſher's Hall Meeting, Collection there, Rev. Mr. Brookſbank	62	5	0
Haighton, Mrs. Holborn Bridge	1	1	0
Harris, Mr. ditto	1	1	0
Harvey, Mr. 67, Charlotte-ſt. Portland Place, 2 years	2	2	0
Hawkſwell, Mr. Tho. Grey-ſt. Manchester-ſquare	1	1	0
Hanſon, Mr. Edw. Clapton, a donation	30	0	0
Hargrave, Mr. Jermyn-ſt.	1	1	0
Haweis, Rev. Dr. Aldwinkle	50	0	0
Haweis, late Mrs. ditto	50	0	0
Harper, Mr. Jeruſalem Coffee-Houſe	1	1	0
Harper, Mrs. ditto	1	1	0
Hall, Mr. 7, Fenchurch-ſt.	5	5	0
Hall, Mrs. ditto	3	3	0
Hall, Mr. Henry, ſen. Walworth	1	1	0
Hall, Mr. H. jun. Birchin-lane	1	1	0
Hall, Mr. Tho. Hull	1	1	0
Hall, Mrs. Milcah, ditto	1	1	0
Hall, Mr. 30, Noble-ſt.	1	1	0
Hall, Mr. John, 12, Hill-ſt.	0	10	6
Hargrave, Mr. Mansfield Place, Kentiſh Town	1	1	0
Hayes, Miſs, 111, Tottenham-co. Road	1	1	0
Haſtie, Mr. 72, Great Portland-ſt	1	1	0
Hamilton, Rev. G. Armagh	1	1	0
Hadden, Mr. 15, Garden Row, Old-ſt.	1	1	0
Hale, Mr. 4, Wood-ſt. Spital Fields	1	1	0
Hanxwell, Mr. W. Hull	1	1	0
Hare, Mr. Long Acre	0	16	0
Harriſon, Mrs. at Surry Chapel	1	1	0
Harris, Mr. Morton Corbett	1	1	0
Harris, Rev. Mr. and Congregation, Fordham, by Dr. Haweis	5	18	6
Harris, Miſs, L. 30, Noble-ſt.	1	1	0
Harris, Mrs. at Surry Chapel	0	10	6
Hallett, Mr. 92, White Chapel Road	1	1	0
Harley, Mr. W. Glaſgow	3	3	0
Hammond, Mr. White Chapel	1	1	0
Hanſon, Mr. Clapton Hackney	4	0	0
Handſcomb, Mr. Newport Pagnel	1	1	0
	3317	4	4

	£.	s.	d.
Brought forward	3317	4	4
Hardcaſtle, Mr. Joſeph, 8, Ducks-foot-lane	21	0	0
Henſhaw, Mr. Wem, his ſubſcription for 1798	5	5	0
Hemming, Mr. William, Aſtwood	1	1	0
Hepburn, Mr. Long-lane, Borough	2	2	0
Herne, Mr. Hoxton-ſqu.	1	1	0
Hill, Mr. 5, Birchin-lane	1	1	0
Hitch, Mrs. Princes-ſqu. Ratcliffe	1	1	0
Hill, Mr. James, Cook's-co. Caryſtreet	1	1	0
Hinderwell, Mr. Thomas, Scarbro'	10	0	0
Hitchin, Herts, Collection at, Rev. Mr. Geard	23	14	6
Hill, Rev. Rowland	2	2	0
Hinman, Mr. Leadenhall-ſt. Market	1	1	0
Hill, Mr. 32, Fore-ſt.	2	2	0
Hinves, Mr. Southampton	0	10	6
Hoppus, Mr. Leadenhall-ſt.	1	1	0
Houſton, Mr. Great St. Helens	1	1	0
Holdgate, Mr. Thomas, Bradford, Yorkſhire	20	0	0
Holmforth, Yorkſhire, Collection there, Rev. R. Galland	25	8	0
Holywell Mount Chapel, Collection at, Rev. Mr. Platt	54	14	0
Hodſon, Mr. William, Lothbury	2	2	0
Howard, Mr. Robert, Stamford-Hill	10	0	0
Holehouſe, Mr. Union-ſt. Borough	2	2	0
Hodgkinſon, Mr. Stamford-ſt. Surry Road	2	2	0
Howell, Mr. Moor-place, Lambeth	1	1	0
Hough, Mr. 8, Taviſtock-ſt. Bedford-ſqu.	1	1	0
Hornby, Mr. 4, Homerton Row	2	2	0
Honyman, Mr. 7, Church-ſt. Spital Fields	1	1	0
Holley, Mrs. Welcloſe-ſqu.	2	2	0
Holt, Mr. John, Whitby	2	2	0
Hogg, Rev. Mr. Thrapſton	1	1	0
Holland, Mr. 46, Little Eaſtcheap	1	1	0
Hore, Mr. 6, Throgmorton-ſt.	1	1	0
Hooper, Mr. George, Greenwich	5	5	0
Horne, Rev. Mr. Melvil and Congregation, Olney	14	0	0
Hunter, Mr. Hugh, King-ſtreet Golden-ſqu.	1	1	0
Hughes, Rev. Mr. Batterſea	1	1	0
Hull, Collection there, Rev. Mr. Lambert	16	2	0
Hubbock, Mr. T. by Rev. Mr. Freer	2	2	0
Humphrys, Rev. Mr. 20, Canterbury Place	1	1	0
Hunt, Rev. Mr. and Friends, Stourbridge; for the individual Subſcriptions included in this payment, ſee the end of the Liſt	18	5	0
Humphries, Mr. 86, Tottenham-court Road	0	10	6
Hubert, Mr. St. Ann's-ſt. Weſtminſter	1	1	0
Hubbuck, Mr. Red-lion-ſt. Wapping	1	1	0
	3582	17	10

	£.	s.	d.
Brought forward	3582	17	10
Hundlebee, Mr. Crown-ſt. Moorfields	1	1	0
Hughes, Rev. Mr. Batterſea	1	1	0
Hudſon, the late Mr. of Clayton	1	0	0
Hymars, Mr. a day labourer	5	0	0
I			
J. C. by Dr. Haweis	1	1	0
Jauncey, Mr. 23, Northampton-ſt. Clerkenwell	1	1	0
James, Mr. by Mr. Wilks	0	10	6
Jacobs, Miſs, Broad-ſt. Bloomſbury	1	1	0
Jacques, Mr. 65, Leather-lane	1	1	0
Jack, Mr. 30, St. Martin's lane	1	1	0
Jamieſon, Mr. J. Cecil-ſt. Strand, two years	4	4	0
Jackſon, Mr. J. Reading	1	1	0
James, Mrs. 12, Finſbury-ſqu.	1	1	0
Jacob, A. Southampton	0	10	6
Jackſon, Mr. Robert, Iſlington	1	1	0
Jefferſon, Rev. Mr. Baſingſtoke	1	1	0
Jenkins, Mr. 2, City Road	1	1	0
Illingworth, Mr. Frith-ſt. Soho	2	2	0
Iſle, Mr. St. Martin's-court	1	1	0
Inman, Mr. Vauxhall	0	10	6
Jobſon, Rev. Abm. March, Cambridgeſhire	1	1	0
Jones, Mr. 1, Wilderneſs Row	1	1	0
Joule, Mr. Francis, Stone, Staffordſhire	5	5	0
Johnſon, Mr. Lombard-ſt. Chelſea	0	10	6
Johnſtone, Mr. 1, Ball Alley	1	1	0
Johnſon, Mr. King-ſt. Snow's Fields	1	1	0
Jones, Mr. Thomas, Cheſter	10	0	0
Jones, Mr. 23, Charlotte-ſt. Bedford-ſqu.	1	1	0
Jones, Mr. Samuel, Armagh	1	1	0
Jones, Mr. Joſiah, Hull	0	10	6
Jones, Mr. B. Haverford-weſt	1	1	0
Jones, Mr. Nathaniel, Egham	1	1	0
Jones, Mr. Crown-ſt. Moorfields	1	1	0
Jones, Mr. W. 21, Carter-ſt. Bricklane	1	1	0
Jones, Rev. Mr. Lewis, Durham	0	10	6
Jones, Mrs. Hertford-ſt Fitzroy-ſqu.	1	1	0
Johns, Mr. W. Chelmsford	1	1	0
Joules, Miſs, Peckham	1	1	0
Ireland, Mr. Samuel, Cannon-ſt.	1	1	0
K			
Kauhffman, Mr. of Ratzberg, in the Bailiwick of Newhaus, by Rev. Dr. Burckhardt, a German piece	0	7	10
Kanmacher, Mr. Apothecaries Hall	1	1	0
Kelſo Aſſociation, N. Britain	34	0	0
Kennedy, Rev. James, Edinburgh	1	0	0
Kerr, Mr. Allan, by Mr. Love	1	9	5
Keen Mrs. 12, Pavement, Moorfields	1	1	0
Kennard, Mr. Hackney	1	1	0
Ker, Mrs. Sarah, Hull	1	1	0
Kemp, Mrs. by Mr. Wilks	2	2	0
Kent, Mr. John, Southampton	1	1	0
Q	3686	3	1

	£.	s.	d.
Brought forward	3686	3	1
King, Mr. Little Prefcot-ft. Goodman's-fields	1	1	0
Kingfbury, Rev. Mr. Southampton, 2 years	4	4	0
Kingfwood, near Briftol, Collection at, by Mr. Wilks	14	1	1
King, Mr. Sheerneſs	1	1	0
Kidderminſter, Collection and Subſcriptions of the Friends of the Inſtitution who attend the Old Meeting there. Rev. Alexander Steill	37	8	0
King, Mr. 48, Biſhopſgate-ſt.	1	1	0
Kinnear, Mr. John, Glaſgow	1	1	0
King, Mr. John, ditto.	0	10	6
Kincaid, Mr. and Mrs. 25, Tyſon Place, Kingſland Road	2	2	0
King, Mr. 2, Taylor's Buildings, do.	1	1	0
Kitchenor, Mr. Thos. Bury St. Edmunds	1	1	0
Kitchenor, Mr. Princes-ft. Bank	1	1	0
Knight, Miſs, City Road	1	1	0
Knight, Rev. Mr. Eaſt-lane Walworth	1	1	0
Knight, Mr. 126, Tooley-ſt.	1	1	0
Knight, Mr. John, 16, Henrietta-ſt. Covent-garden	1	1	0
L			
A Lady, by Mr. Neale	1	1	0
A Lady, by Mr. Allday	1	1	0
A Lady, by Dr. Haweis	20	0	0
A Lady by Mr. Pinder	1	1	0
A Lady by ditto.	1	0	0
Lamb, Mr Holborn Bridge	1	1	0
Landal, Mr. 10, Little St. Martin's-lane	1	1	0
Langſton, Mr. 46, Gutter-lane	2	2	0
Lambert, Rev. G. Hull	1	1	0
Lambert, Mr. Samuel Anſley, do.	1	1	0
Lawſon, Mr. Sheerneſs	0	10	6
Lack, Mr. John, Gun-ft. Spitalfields	1	1	0
Lamb, Mr. Samuel, Reading	1	1	0
Langley, Mr. William, by Rev. Mr. Alliot	1	1	0
Lewis, Mrs. Drapers-court, Throgmorton-ft.	0	10	6
Lewis, Mr. 3, Rockingham Row	1	1	0
Leeds, Yorkſhire, a Collection there, by Mr. Samuel Hirſt	31	4	6
Lenham, ſundry ſubſcriptions from a Society there	4	12	6
Leigh, Mr. Egerton, Little Harborough	25	0	0
Do. do.	20	0	0
Leavers, Mr. Newington Butts	1	1	0
Long, Mrs. London-fields, Hackney	1	1	0
Leggett, Mr. 19. Old Bethlehem	1	1	0
Legg, Mr. 71, Fleet-ſt.	1	1	0
Lee, Mrs. 30, Chiſwell-ſt.	1	1	0
Lea, Mr. 26, Old Jewry	3	3	0
Levett, Mr. William, Hull	1	1	0
Brought forward	3881	19	8
Levett, Mr. Norriſon, Hull	1	1	0
Lepard, Mr Benjamin, James-ft. Covent Garden	2	2	0
Lee Mr. Thomas, Homerton	1	1	0
Lecourt, Mr. Piccadilly	1	1	0
Livius, Mr. George, Bedford	10	10	0
Littler, Mr. 36, City Road	1	1	0
Lonſdale, Mr. Tyler-ft. Carnaby-market	1	1	0
Lobb, Mr. Southampton	5	5	0
Lonſdale, Mr. 114, Wood-ft.	1	1	0
Lovell, Mr. 87, Shoreditch	1	1	0
Lomas, Mr. 26, Colebrook Row Iſlington	2	2	0
Lukin, Mrs. by Rogers and Co.	1	1	0
Lutterworth, Leiceſterſhire, Collection there, Rev. Mr. Grundy	15	12	0
M			
M. Mrs. Froome	2	2	0
Marſh, Mr. Samuel, Swanage, two years	2	2	0
Maitland, Mrs. Walworth, 2 years	2	2	0
Maitland, Mr. Robert, King's Arms Yard	10	0	0
Ditto ditto	2	2	0
Maitland, Mrs. by Dr. Haweis	3	3	0
Marriott, Mr. William, Hoxton	5	5	0
Malton, Mr. Norman-ft. Old-ft.	1	1	0
M'Gaa, Mr. Peter, Workington	1	1	0
Maberley, Mr. 2, Caſtle-ft. Long Acre	1	1	0
Maberley, Mr. John, ditto.	1	1	0
Maberley, Mr. John, ditto.	1	1	0
Matthews, Mr. 18, Strand	1	1	0
Madgwick, Mr. 21, Charles-ſqu. Hoxton	1	1	0
Mackell, Mr. Park-lane, Piccadilly	1	1	0
M'Creary, Mr. Alexander, Sligo	1	1	0
Maſcoll, Mr. James, 83, Lower Eaſt Smithfield	1	1	0
Martin, Mr. John-ft. Tottenham Court Road	1	1	0
Matthews, Mr. Jos. at Good Eaſter, Chelmsford	1	1	0
Mather, Rev. Mr.	1	1	0
Mavo, Mr. Thomas, Oxford	1	1	0
Macklin, Mr. Southampton	2	2	0
M'Kenzie, Mr. James, Glaſgow	3	3	0
M'Gilp, Mr. Ninian, ditto	1	1	0
M'Kenzie, Mr. John, ditto	2	1	0
Magnollay, Mrs. St. James's	1	1	0
Mather, Mrs. Homerton-row, Hackney	5	5	0
Mackie, Mr. And. 5, Curtain Road	2	2	0
May, Mr. 5, Turk-ſt. Bethnal-green	1	1	0
Mantell, Rev. Geo. and Congregation, Wellbury	26	2	0
M'Nealy, Mr. Drury-lane	1	1	0
Meyer, Mr. Leadenhall-ſt.	5	5	0
Merryweather, Mrs. Yarm	1	1	0
Meymott, Mr. Moorfields	1	1	0
Medley, Mr. 14, Groſvenor-Place	1	1	0
	4020	15	8

	£.	s.	d.
Brought forward	4020	15	8
Medley, Mr. G. Cannon Row, Weſtminſter	1	1	0
Medley, Mr. R. do. do	1	1	0
Ditto and Son, do. do	4	0	0
Medland, Mr. 2, Rockingham Row	1	1	0
Meriton, Mr. Mill-ſt. Dockhead	1	1	0
Meymott, Mr. Tho. 3, Brokers Row, Moorfields	1	1	0
Meymott, Mr William, Proſpect-Place, St. George's Fields	2	2	0
Merchant, Mrs. Bethnal Green	1	1	0
Mitchell, Mrs. Princeſs-ſqu. Ratcliff	1	1	0
Mitchell, Mrs. by Mr. Neale	1	1	0
Mitchell, Mr. Bennett, Old-ſt.	1	1	0
Mitchell, Mr. Sheerneſs	1	1	0
Millar, Mr. Robert, Weymouth	2	2	0
Miſſionary mite, by Mr Townſend	0	10	6
Middleton, Mr. 80, St. Martin's-lane	1	1	0
Middlemas, Mr. 8, Britannia Gardens, Hoxton	1	1	0
Millikin, Mr. James, Glaſgow	0	10	6
Moxon, J. D. Mancheſter	2	2	0
Morris, Mr. Camberwell Terrace	3	3	0
Moore, Mr. 3, Percy-ſt. Tottenham-court	1	1	0
Moreland, Mrs. 18, Old-ſt. St. Lukes	2	2	0
Moreland, Mr. John, do. do	1	1	0
Morgan, A. Swallow-ſt.	1	0	0
Moffatt, Mr. Chiſwick	5	5	0
Moggridge, Mr. 44, Ludgate-hill	1	1	0
Moreland, Mr. 19, Old-ſt.	2	2	0
Morriſon, Mr. 30, Tottenham-place	1	1	0
Morſe, Mr. Sheerneſs	1	1	0
Moreton, Mr. William, Amerſham,	1	1	0
Monach, Mr. James, Glaſgow	1	1	0
Moffitt, Mr. Robert, do	1	1	0
Morley, Mr. 91, Drury-lane	1	1	0
Morris, Mr. 198, Ratcliff Highway	1	1	0
Mullinger, Mr. Geo. Sheerneſs	1	1	0
Munn, Mr. Great Ayliffe-ſt.	2	2	0
Mungal, Mrs. Margaret, Falkirk	1	1	0
Muir, Mr. James, Glaſgow	0	10	6
Murray, Mr. 13, Princeſs-ſt. Soho	0	10	6
Myers, Mrs. by Mr. Wilks	0	10	6
N.			
Nairn, Mr. Homerton, Hackney	1	1	0
Nath, Mr. 15, Angel-Alley Biſhopſgate-ſt.	1	1	0
Naylor, Mr. late of Jermyn-ſt.	1	1	0
Neale, Mr. John, Pentonville, 2 yrs.	2	2	0
Newcomb, Mr. Jeruſalem-paſſage, Clerkenwell	1	1	0
Newton, Mr. Tenterground, Moorfields	1	1	0
Newton, Rev. Mr. Coleman-ſt.	1	1	0
Do. for Bibles for the Miſſionaries	1	0	0
Newton Mr. William, Dartford, by Dr. Haweis	1	1	0
Nelmes, Mrs. 89, Tottenham-court-road	1	1	0
Nelſon, Mr. Park-lane	10	10	0
	4096	12	2

	£.	s.	d.
Brought forward	4096	12	2
Newcombe, Mr. 82, Alderſgate-ſt	1	1	0
Newcaſtle-upon-Tyne, Contributions from the members of the Potſtern Chapel, by the Rev. Mr. Browning	10	0	0
Ditto collected there 28th April, 1799, by the Rev W. Davidſon	16	2	6
Do. Sundry Donations there by do.	5	8	0
Neale, Miſs, Luton, Bedfordſhire	2	2	0
Neale, Miſs Henrietta, do. do	2	2	0
Nicoll, Rev. Mr. King-ſt. Edgeware-road	1	1	0
Nightingale-lane, Meeting Rev. J. Knight	16	11	1
Nicholſon, Mr Old Barge Houſe	1	1	0
Nicholſon, Rev Mr. Cheſhunt	1	1	0
Niven, Mr. D. ſen. 15, King-ſt. Soho	1	1	0
Niven, Mr. D. jun. do. do	1	1	0
Noeth, Mr. Narrow-ſt. Limehouſe	1	1	0
Norris, Miſs, Eſſex-ſt.	2	2	0
Norman, Mrs jun. 44, St. Mary-Hill	1	1	0
Norton, Mr. Mare-ſt. Hackney	1	1	0
Notcutts and Goddard, Meſſrs. Ipſwich	5	5	0
O.			
Oats, Rev. Mr. 7, Upper Terrace, Iſlington	1	1	0
Ogdin, Mr. 36, Upper Thames-ſt.	2	2	0
Olding, Mr. Freeman's-court Cornhill	2	2	0
Orange-ſtreet Chapel, collected 25th November, 1798	117	0	0
Orde, Mr. John, Weſtwood, by the Rev. Mr. Bell	5	0	0
Orange-ſtreet Chapel, Portſea, (vide Portſea)			
Over, Mr. High-ſt. Iſlington	1	1	0
Owen, Mr. 173, Shoreditch	1	1	0
P.			
Patrick, Rev. Mr. Wilderneſs Row	1	1	0
Paton, Mrs. Wood-ſt	1	1	0
Parker, Mr Woolwich	1	1	0
Parker, Mr. William, Kings Mews	1	1	0
Parry, Mr. Calvert's Brew-houſe	0	10	6
Parkinſon, Mr. Hoxton	1	1	0
Pantin, Mr. 88, Weſt Smithfield	1	1	0
Parkes, Mr. 6, Palace Row, Tottenham-court-road	1	1	0
Paul, Mr. J. D. Mettingham	1	1	0
Parnell, Mr. 2, George-lane	1	1	0
Parry, Mr Joſeph, Shrewſbury	5	5	0
Pawſey, Mr. Newport Pagnel	1	1	0
Parker, Mr J R. Princes-ſq. Ratcliffe	1	1	0
Paiſley Miſſionary Society, by Mr. Carlile	295	0	4
Peyton, Miſs, by Mr. Spilſbury	1	1	0
Peacock, Mr. and Mrs Finſbury-ſq.	2	2	0
Percy, Rev. Mr. Queen-ſq. Weſtminſter	1	1	0
Pellett, Mr Apſley, Newgate-ſt.	1	1	0
Pellett, Mr. T. Brick-court, Temple	1	1	0
	4613	13	7

	£.	s.	d.
Brought forward	4613	13	7
Pettigrew, Mr. J. Glaſgow	1	1	0
Pearſon, Mr. Thames-ſt.	5	0	0
Pearſon, Mrs. ditto	1	1	0
Perry, Mr. J. Olney	0	10	6
Petch, Mrs. 6, Curtain-road	1	1	0
Perkins, Mr. T. Upper Thornhaugh-ſt.	1	1	0
Philips, Mrs. Goodman's Yard	0	10	6
Phillips, Mr. C. Winkworth's buildings	1	1	0
Phillips, Mr G. do. do	1	1	0
Phillips, Mrs. Charles-ſt. by Mr. Hill	1	1	0
Pickerſgill, Mrs. 15, Cambden-row Bethnal Green	1	1	0
Pickerſgill, Rev. Mr. do. do	1	1	0
Pierce, Mr. Greenwich	1	1	0
Picton, Mr. John, Narrow-wall, Lambeth	1	1	0
Pinder, Mr. Samuel, Falcon-ſq.	1	1	0
Pickering, Collection at, by Rev. R. Blake	10	5	0
Plant, Mr. T. Finſbury-place, 2 yrs.	2	2	0
Platt, Mr. 24, Stamford-ſt. Surry-road	2	2	0
Platt, Mrs. Tyndall-place, Iſlington	1	1	0
Platt, Rev. Mr. Hollywell Mount	1	1	0
Pomeroy, Mr. 16, Moor-place, Lambeth	1	1	0
Pontin, Mr. 21, Turnmill-ſt.	1	1	0
Pooley, Mr. 237, High-ſt. Borough	1	1	0
Poole, Mr. Cheapſide	1	1	0
Poole, Miſs, ditto	1	1	0
Powell, Mrs. near the Green-gate, City Road	1	1	0
Ponder, Mr. Houndſditch	1	1	0
Popplewell, Mrs. Sarah, Hull	1	1	0
Popplewell, Mr. J. do	1	1	0
Portſea, Collection and Subſcription at Orange Street Chapel there, by Rev. Mr. Griffin	46	8	9
Powlett, Mr. J. N. by Rev. Mr. Douglas	5	5	0
Proctor and Brownlow, Meſſrs. Fleet-ſt.	4	4	0
Preſton, Mr. 26, Miles-lane	1	1	0
Price, Mr. 1, Lower-place, Iſlington	2	2	0
Prieſtlev, Rev. William, Deal	2	2	0
Ditto, his Congregation	9	18	0
Pritchett, Mr. 163, Ratcliff-highway	1	1	0
Prouting, Mr. William, Deptford	1	1	0
Preſcott, Miſs, at Mr. Wilks's	1	1	0
Pratt, Mr. Peter, Kingſton	1	1	0
Purrell, Mr. Wellcloſe-ſq.	0	10	6
Pyner, Mr. 15, North-ſt. Tottenham-court-road	0	10	6
Pyne, Rev. Mr. and Congregation, Duxford	16	4	0
R.			
R. B. by Dr. Haweis	10	0	0
Rayner, Mrs. Horſe-ſhoe-alley, Moorfields	0	10	6
Randall, Mrs. Monkwell-ſt.	1	0	0
	4762	6	10

	£.	s.	d.
Brought forward	4762	6	10
Ramſay, Mr. 19, Tyſon-place, Kingſland-road	2	2	0
Rankin, Rev Mr. T. North-green	1	1	0
Ranyard, Mr. William, Kingſton	1	1	0
Ramſden, Mr. Southampton	1	1	0
Randall, Mr. ditto	5	5	0
Ranier, Mr. Hackney	1	1	0
Raybold, Mr. 6, Rodney's buildings, Kent-road	1	1	0
Reynolds, Rev. Mr. Hoxton-ſq.	1	1	0
Reynolds, Mumford co. Milk-ſt.	1	1	0
Read, Mrs. 7, Pavement Moorfields	1	1	0
Remoot, Mr.	5	5	0
Rew, Mr. Adam-ſt. Adelphi, 2 yrs.	2	2	0
Read, Mrs. Surry Chapel	1	1	0
Reyner, Mr. Joſeph, 11, Ducksfoot-lane	10	10	0
Riſdon, Mr. Back-hill, Ray-ſt. Clerkenwell	1	1	0
Richards, Mrs. Queen-ſt. Bloomſbury	1	1	0
Rickword, Mr. 17, Redlion-ſt. Holborn	0	10	6
Rich Hill, near Armagh, Collection there, by Rev. Mr. Hamilton	2	4	0
Richards, Mr. R. jun. Reading	1	1	0
Richards, Rev. Mr. by Dr. Haweis	2	2	0
Riſdon, Mr. 3, Curtain-road	1	1	0
Richardſon, Mr. J. Glaſgow	1	1	0
Richardſon, Mrs. J. ditto	0	10	6
Richardſon, Mr. William, ditto	1	1	0
Richardſon, Mr. Eben. ditto	1	1	0
Riddell, Mr. Edward, Hull	1	1	0
Rhodes, Mr. 54, Upper John-ſt. Tottenham-court-road	2	2	0
Robertſon, Mr. J. A. Glaſgow	1	1	0
Rowlandian, 2 years	2	0	0
Robertſon, Mr. James, Glaſgow	1	1	0
Rotherhithe, Collection at, Rev. Mr. Townſend	50	7	8
Robertſon, Dr. Greenwich	1	1	0
Rouſe, Mr. Wigmore-ſt. Cavendiſh-ſquare, 2 years	2	2	0
Robertſon, Rev. Archibald, Kidalton, N. Britain	1	1	0
Rooker, Rev Mr. Taviſtock	1	1	0
Roper, Mr. 9, High-ſt. St Giles's	1	1	0
Robinſon, Mr. 12, Palace-row, Tottenham-court-road	1	1	0
Robinſon, Miſs, by Mr. Nicholſon	3	3	0
Roſe, Mr. 4, St. Mary Hill	1	1	0
Roſs, Mr. J. Five Fields, Chelſea	2	2	0
Rugg, Mr. Henry, St. Paul's Churchyard	1	1	0
Rutt, Mr. Dalſton, Hackney	1	1	0
Ruſt, Mr. William, Hull	2	2	0
Rumſey, Mr. H. ſen. Cheſham	1	1	0
Rumſey, Mr. H. jun. ditto	1	1	0
Runquiſt, Mr. J. P. by Mr. Sundius	1	1	0
Ruſby, Mr. 6, Temple-place, Surry-road	2	2	0
S.			
S. M. by Mr. Shrubſole	2	0	0
S. Mr. W. Olney	1	1	0
	4893	9	6

	£.	s.	d.
Brought forward	4393	9	6
S. Miſs, by Rev. Mr. Bull, Wenbury,	2	2	0
Sargent, Mr. Old Gravel-lane, Ratcliff	1	1	0
Sauce, Mr. 3, Winkworth's buildings	1	1	0
Saunders, Mrs. 58, St. John-ſt. Tottenham-court-road	1	1	0
Samuel, Mr. T. Charles-ſq.	1	1	0
Sael, late Mr. George, Strand	1	1	0
Sawden, Mr. John, Hull	1	1	0
Sanders, Mr. J. Southampton	1	1	0
Sanders, Mr Robert, ditto	0	10	6
Sanders, Mr. William, ditto	0	10	6
Sanders, Mr. J. Hand-court, by Mr. Wilſon	5	5	0
Savage, Mr. J. 2, George's Place,	1	1	0
Scoffin, Mr. Fore-ſt. Limehouſe	1	1	0
Scott, Mr. and Mrs. 63, Cornhill	2	2	0
Scott, Rev. Mr. of the Locke Chapel	0	10	6
Ditto ditto for 1799	0	10	6
Scott, Mr. Greenwich	0	10	6
Scoullar, Mr. William, Glaſgow	0	10	6
Scott, Mr 27, Warwick-ſt. Golden-ſquare	1	1	0
Sell, Mr. 49, Bank-ſide	1	1	0
Shearwood, Mr Ratcliffe Highway	1	1	0
Shearwood, Mrs. ditto	1	1	0
Shuttleworth, Mr. H. Great Bowden, Leiceſterſhire	5	0	0
Shadd, Mr. Francis, Ayleſbury-ſt.	1	1	0
Sherriff, Mr. 130, Tottenham-court-road	1	1	0
Sharland, Mr. Cockſpur-ſtreet	1	1	0
Shotter, Mr. 2, Budge-row	1	1	0
Shufflebotham, Rev. Mr. Bungay	0	10	6
Shaw, Mr. Stoke Newington	1	1	0
Shackles, Mr. William, Hull	1	1	0
Shrubſole, Mr. E. Sheerneſs	1	1	0
Shrubſole, Mr. 6, Old-ſt.	1	1	0
Shephard, Rev. Mr. Wrentham	1	1	0
Shove, Mr. William, 71, Cheapſide	1	1	0
Shanks, Mr. T. Glaſgow	0	10	6
Simons, Rev. John, Paul's Cray, 2 years	2	2	0
Simpſon, Mr. Hoxton	1	1	0
Sibley, Mrs. Iſlington	1	1	0
Simpſon, late Rev. Mr. David and friends, Macclesfield	26	10	0
Simpſon, Rev. Mr. Hoxton	1	1	0
Simpſon, Mrs. J. Princeſs-ſt. Soho	5	5	0
Simpſon, Mr. 23, Newgate-ſt.	2	2	0
Silk, Mrs. 21, Bunhill-fields	0	10	6
Sinclair, Mr. John, Glaſgow,	0	10	6
Skinner, Mr. William, Briſtol	10	0	0
Slate, Mr. 36, Noble-ſt.	1	1	0
Smith, Mr. Fore-ſt. Limehouſe	1	1	0
Smith, Mr. Roſe and Crown-court, Moorfields	0	10	6
Smith, Mr. 53, Friday-ſt.	1	1	0
Smith, Mr. 54, Margaret-ſtreet, Cavendiſh-ſq.	1	1	0
Smith, Mr. Joſeph, Merrett-Buildings, Long-Alley	1	1	0
	4992	4	0

	£.	s.	d.
Brought forward	4992	4	0
Smith, Mrs. Hackney Terrace	1	1	0
Smith, Mr. 37, Blackfriars-road	1	1	0
Smith, Mr. 44, Gutter-lane	1	1	0
Smith, Mr. 37, Beech-ſt.	1	1	0
Smith Mr. 3, Grub-ſt.	1	1	0
Smith, Mr. J. Bradford, Wilts	1	1	0
Smith, Mr. 47, Houndſditch	1	1	0
Smith, Mrs. Mary, Hull	1	1	0
Smith, Mr. at Mr. Giles's St. George's road	1	1	0
Smith, Mr. John, Durham	0	10	6
Smith, Mr. Greenwich	1	1	0
Smith, Mr. Hoxton	5	5	0
Smelle, Rev. William, Grimſby, Lincolnſhire	1	1	0
Snelſon, Mr. 46, Hans-place, Chelſea	1	1	0
Soutter, Mr. Walworth	0	10	6
Southgate, Mr. 9, Hatton garden	1	1	0
Soames, Mr. 26, Cateaton-ſt.	1	1	0
Southampton, Collection at, Rev. William Kingſbury	17	14	0
Soar, Mr. Deptford	1	1	0
Sour, Mr. John, Olney	1	1	0
Spragg, Mr. 102, Blackmans-ſt. 2 years	2	2	0
Spence, Mr. Suffolk-ſt. Charing-croſs	1	1	0
Sprado, Mr. Philip, Biſhops-court, Old-Baily	1	1	0
Spilſbury, Mr. 66, Lombard-ſt.	2	2	0
Spyvee, Mrs. Mary. Hull	1	1	0
Stephens, Mrs. by Mr. R. Cowie	1	1	0
Stretton, Warwickſhire, Collection at, Rev. T. Chipperfield	8	1	0
Stanley, Miſs E. at Mr. Figgins's, corner of Dean-ſt. Fetter-lane	2	2	0
Steill, Mr. W. 15, Bedford-bury	1	1	0
Storck, Mr. 60, Upper John-ſt. Tottenham-court-road	1	1	0
Stafford, Mr. Borough market	0	10	6
Stephenſon, Mr. 8, Ranelagh-ſt. Pimlico	1	1	0
Stephenſon, Mrs. ditto, ditto	1	1	0
Starey, Mr. 34, Poultry	1	1	0
Stacie, Mr. Coach Repoſitory, Great Portland-ſt.	1	1	0
Stimſon, Mrs. Proſpect-place, by Mr Brown	1	1	0
Steven, Rev. J. Great Thornhaugh-ſt.	1	1	0
Sturges, Mr. Sheerneſs	1	1	0
Stamfordham, Collection at, Rev. Mr. Orr	3	9	6
Stringſton, near Stowey, Somerſetſhire, Collection there, by Rev. J. Allen	10	0	0
Stark, Mr. And. Glaſgow	0	10	6
Stark, Mr. T. ditto	0	10	6
Story, Mr. Deptford	0	10	6
Surry Chapel, Collection at, by Mr. J. Webber	130	0	0
Summers, Mr. 98, New Bond-ſt.	1	1	0
Sundius, Mr. 7, Fen-court, Fenchurch-ſt.	5	5	0
	5212	17	6

	£.	s.	d.
Brought forward	5212	17	6
Surnam, Rev. J. Chesham	1	1	0
Swayne, Mr. Robert, Wareham	1	1	0
T.			
T. Miss, by Mr. Wilks	1	1	0
Taylor, Mr. City Road	1	1	0
Taylor, Mr. Hoxton	1	1	0
Taylor, Mr. D. Old-street	1	1	0
Tappen, Miss, 3, St. George's-place, Surry-Road	1	1	0
Taylor, Mr. Corner of Barbican	1	1	0
Taylor, Mr. Richard, Southampton	1	1	0
Taylor, Mr. Walter, ditto	5	5	0
Taylor, Mrs. ditto, ditto	1	1	0
Taylor, Mr. S. S. ditto	5	5	0
Taylor, Mr. James, ditto	2	2	0
Tarn, Mr. Jos. 28, London-Wall	1	1	0
Tagg, Mrs. Shacklewell	0	10	6
Talfourd, Mr. Edward, Reading	1	1	0
Tate, Mr. William, Monmouth-st.	1	1	0
Taunton, Collection and Subscription there, by Rev. Isaac Tozer	28	6	4
Terry, Mrs. Queenborough, by Rev. Mr. Fowler	1	0	0
Thresher, Rev. Mr. and Congregation Abingdon	3	6	0
Thomas, Mr. Surry Road, Blackfriars	1	1	0
Thorpe, Mr. 117, Upper Thames-st.	2	2	0
Thornton, Mr. 174, High-st. Boro'	1	1	0
Thornton, Robert, Esq. M. P.	10	10	0
Thornton, Samuel, Esq. M. P. King's Arms Yard	5	5	0
Thompson, Mr. 25, Fenchurch-st.	1	1	0
Thompson, Mr. Thomas, Hull	1	1	0
Thomson, Mr. John, Glasgow	1	1	0
Thoroughgood, Mr. 27, St. Thomas Apostle	1	1	0
Thodey, Mr. Clapton, Hackney	1	1	0
Thring, Mr R. Wilton	1	1	0
Thring, Mrs. S. ditto.	1	1	0
Thring, Mr. James, ditto.	0	10	6
Thring, Misses, S. and M. ditto	0	10	6
Thring, Mr. 20, Charl.-st. Portl Pl.	2	2	0
Tilsley Mr. by Rev. Mr. Wilks	1	1	0
Titford, Mr. Union-st. Spital-fields	1	1	0
Tinsley, Mr. Well-st. Hackney	0	10	6
Toomer, M. Samuel, Basingstoke	5	5	0
Townsend, Rev. John, Rotherhithe	1	1	0
Towle, Mr. J. 46, Boro'High-st.	1	1	0
Todd, Mr. John, Hull	1	1	0
Todd, Mr. William, ditto.	1	1	0
Toomer, Mr. Edward, Southampton	5	5	0
Toller, Rev. N. Kettering, Northamptonshire	1	1	0
Townsend, Rev. G. and Congregation, Ramsgate	19	0	0
Towers, Rev. John, Collection and Donations at his Meeting in Barbican on occasion of two Sermons preached there by Dr. Hawcis and himself	20	9	6
Trotter, Rev. Robert, and Congregation, Morpeth, Northumberl.	8	6	0
	5368	17	4

	£.	s.	d.
Brought forward	5368	17	4
Trotter, Rev. Dr.	1	1	0
Trotman, Mrs. Clapton, Hackney	1	1	0
Trowbridge, Collection at, Rev. Mr. Clark	13	0	0
Turner, Mr. J. S. 10, London Wall	1	1	0
Turnbull, Mr. 36, City Road	1	1	0
Tutt, Mr. Royal Exchange	1	1	0
U			
U D. by Mr. Brookbank	1	0	0
Underhill, Mr Hackney	1	1	0
Underwood, M Thomas, Deptford	1	1	0
Unwin, Mrs. Castle Heddingham	5	0	0
Upton, Rev. Mr. 11, Union Place Borough	1	1	0
Usher Mr. William, 7, Fenchurch-street, 2 years	2	2	0
Unwin, Mr. 18, Hoxton-squ.	2	2	0
Vere, Mr. 96, Martin's-lane	1	1	0
W.			
Wamphray, Parish of Manse, N. Britain, Rev. W. Singer	16	0	0
Watson, Mr. Alexander, Manchester	0	10	6
Warner, Mr. Gainsford-st. Horsley-down	1	1	0
Warner, Mr. Fore-st.	1	1	0
Warne, Mr. Joseph, by Rev. Mr. Townsend	2	2	0
Waldgrave, Rev. Mr. and Friends, Bury St. Edmunds	6	3	0
Walker, Mr. Harp Alley, Fleet-market	1	1	0
Walker, Mr. J. Rotherham	20	0	0
Walker, Mr. 4, Tooley-st.	1	1	0
Walker, Mr. 4, Richmond Place, Walworth	1	1	0
Walker, Mr. Robert, Glasgow	1	1	0
Watson, Mr. Joseph, Deaf and Dumb Asylum, St. George's Road	1	1	0
Warren, Miss, Mill-st. Dockhead	1	1	0
Warren, Mr. 16, Little Newport-st.	1	1	0
Ward, Mrs. Hitchen, Herts.	1	1	0
Wallis, Cook and Hammond, Messrs. 2, Trump-st.	5	5	0
Watson, Mr. Samuel, Swanland	1	1	0
Waistell, Mr. High Holborn	5	0	0
Waredraper, Mr. Hackney	1	1	0
Wardall, Mr. Honey-lane Market	1	1	0
Watkins, Mr. Lamb's Conduit-st	1	1	0
Wackerell, Mr. 13, Wilderness Row	2	2	0
Wakeman Mr. Mare-st. Hackney	2	2	0
Walton, Mr. 38, Lime-st.	1	1	0
Walton, Mr. John, Greenwich	10	10	0
Waymouth, Mrs. by Rev. Mr. Hughes	1	1	0
Weaver, Mr. 105, High-st. Borough	1	1	0
Wellwisher, by Mr. Lee	3	3	0
Wells, Mr. 50, Rathbone Place	1	1	0
Westley, Mrs. Mould-makers Row, St. Martin's-le-grand	1	1	0
West, Mr. 5, Pullen's Row, Islington	1	1	0
Weatherill, Mr. 6, Cold-Bath-Squ.	1	1	0
	5496	8	10

	£.	s.	d.
Brought forward	5496	8	10
West, Rev. Mr. Stoke, Surry	2	2	0
Weaver, Rev. T. Shrewsbury	1	1	0
Wellwisher, by Dr. Haweis	1	0	0
Weybridge, Mr. Millbank-st. Westm.	1	1	0
Wellwisher at Surry Chapel	0	10	6
Ditto. at Southampton	2	2	0
White, Captain Charles, Futti-Ghur, East Indies	21	0	0
Whitefoot, Rev. Mr. his Subscription for 1798, by Mr. Platt	1	1	0
White, Mr. 31, Princes-st. Soho	1	1	0
Whiteman, Mrs. 18, Hampstead Road	1	1	0
White, Rev. Thomas, Moblethorp	1	1	0
White, Mr. Durham	1	1	0
Whitwell, Mr. Bethnal Green	2	2	0
Whitaker, Mr. Mare-st. Hackney	2	2	0
Williams, Mr. John, Futti-Ghur, East Indies	21	0	0
Williams, Rev. Mr. Lincolns-Inn-Fields	1	1	0
Williams, Mr. Warminster	1	1	0
Williams, Mr. Southampton	1	1	0
Wilson, Mr. Robert, Hanley Green, Staffordshire	10	0	0
Wilson, Mr. 113, Long Acre	1	1	0
Wilson, Mr. S. 12, Goldsmith-st.	5	5	0
Wilson, Mrs. 11, Pump-row, Old-st	1	1	0
Wilson, Mr. B. Broker, Moorfields	1	1	0
Wilson, Mr. W. sen. Hoxton-Square	1	1	0
Wilson, Mr W sen. do.	1	1	0
Wilson, Mrs Highbury Place	2	2	0
Wilson, Mr. Woolwich	1	1	0
Wilkinson, Mr. T. Jeffrey's-squ.	3	0	0
Wilkins, Mr. Sheerness	0	10	6
Wilkins, Rev. James, Weymouth	2	2	0
Willis, Mr. W. Chatham Place	1	1	0
Wilmot, Mr. Wilmot-squ.	1	1	0
Williamson, Mr. 15, Berwick-st Soho	0	10	6
Winckworth, Rev. Mr. 40, Worcester Place	1	1	0
Wilcoxon, Mr. 58, Lombard-st.	1	1	0
Wienland, Mr. Elsingen, Suabia, 5 ducats	2	4	2
Wickenden, Mr. Cornhill	2	2	0
Wills, Rev. Mr High-st. Islington	1	1	0
Widgeon, Mr Sheerness	0	10	6
Winchester, Mr. Strand	1	1	0
Wingate, Mr. John, jun. Glasgow	0	10	6
Wilkie, Mr. 14, Well-close-squ.	1	1	0
	5601	7	6

	£.	s.	d.
Brought forward	5601	7	6
Wilks, Rev. Mr. Old-st.	1	1	0
Winbourn, Dorset, Collection at, by Rev. Dr. Duncan	1	8	0
Wontner, Mr. Thomas, Minories	2	2	0
Wontner, Mr. John, do.	0	10	6
Wooller, N. Britain, Associated Congregation there, Rev. G. Bell	11	2	0
Wood, Mr. T. William-st. Black-f.	1	1	0
Wood, Mr. S. ditto	1	1	0
Wood, Mrs. Church-st Whitechapel	0	10	6
Wood, Mr. 102, Shoe-lane, Fleet-st.	0	10	6
Woodman, Mr. 37, Bermondsey-st.	2	2	0
Woodhouse, Mr. 96, New Bond-st.	1	1	0
Worlton, Mr J. Bath, by Dr. Haweis	5	5	0
Woodward Mrs. Honduras wharf, 2 years	2	2	0
Woodford, Mr. R Southampton	0	10	6
Wright, Mr. Benjamin, Hull	1	1	0
Wright, Mrs, St. Mary Axe	1	1	0
Wright, Mr. 54, Tottenham-co. Road	1	1	0
Wright, Mr. 50, Prescot-st.	1	1	0
Wright, Mr. David, Glasgow	1	1	0
Wrentham, Collection at, Rev. William Shepherd	6	16	6
Wyatt, Mr. 77, Coleman-st.	2	2	0
Y			
Yockney, Rev. John, and Congregation, Staines	17	17	6
Yockney, Mr. Bedford-st. Covent Garden	1	1	0
Young, Mr. Christian, Falkirk	1	1	0
Young Mr. W. Ratcliffe-highway	1	1	0
Young, Mr. Bear-st. Leicester-fields	1	1	0
Young, Mrs. ditto	1	1	0
Young Friends, at Southwold, by Mr. S. Conder	5	5	0
Z			
Zeiglepaupt, Mr. 100, Petticoat-lane	1	1	0
Sundry Small Gifts.			
By Mr. Jefferson	1 0 6		
By Mr Millar	0 6 0		
By Mr. A. J. Knight	0 2 6		
From Bedford	0 5 0	5	13 6
From Olney	3 2 6		
From Glasgow	0 10 0		
From Greenwich	0 7 0		
Total Amount of Contributions carried to the Account Current	5681	0	0

Particulars of the Contributions at Stourbridge as entered in the preceding List under the Name of Rev Henry Hunt.

	£.	s.	d.
Cox, M. Samuel	0	10	6
Edge, Mr.	1	1	0
Friend, (secret)	5	0	0
Hunt, Mr. Henry	0	10	6
Hornblower, Mr. John	1	1	0
Hilles, Miss	0	10	6
Moseley, Mr.	1	11	6
Parkes, Mr. S.	0	10	6
	10	15	6

	£.	s.	d.
Brought forward	10	15	6
Scott, Mr. William	1	1	0
Scott, Rev J.	0	10	6
Scott Mr. J.	0	10	6
Stokes, Mr. George	1	1	0
Tait, Mrs.	2	2	0
Small gifts	2	4	6
	18	5	0

ACCOUNT

OF

DISBURSEMENTS

MADE BY

THE TREASURER.

	£.	s.	d.
CAPTAIN Wilſon, for Diſburſements made by him on Account of the Ship Duff, as per Bills delivered, after deducting Remittances made by him	1126	2	0
Donation to Mr. William Wilſon, by order of the Directors	250	0	0
Robert Corby, for Pilotage, Boat hire and Proviſions, &c. on Account of the Duff	52	11	9
Aſſurance from Fire, paid premium on 3000l. on Account of do.	10	9	6
Andrew Higgins, for Bounty to Subſtitutes for two Seamen impreſſed from do.	44	2	0
For the releaſe of Wells, do.	23	2	0
Mr. Jennings, for reporting the Duff	20	9	6
Samuel Arnon, for landing ſtores from do.	8	6	0
Cuſtom-Houſe Charges on ſundry Articles brought home by do.	10	18	6
Meſſrs. Perry and Co. for Harborage and other Expences incurred by the Duff in Brunſwick Dock	9	6	2
Sundius and Dods, their Account for Lights and Cuſtom Charges 26 19 6 Deduct Convoy duty returned 13 7 0	13	12	6
Abbot and Crick for Porter	2	1	6
John Burgon, for Shot	3	15	6
Samuel Goſnel, for a Fount of Letter	10	11	6
John Darby, for Soap	16	10	4
Thomas Hardie, for Books	6	16	0
Peter Denys, for Lead	13	5	0
Robert Millar, for Cheeſe	6	1	6
Heard and Longſdale, for Hoſiery	89	4	6
Thomas Lock, for painting the Duff	12	12	0
Samuel Yockney, for Groceries	79	17	6
Fenn and Wickenden, for Haberdaſhery	614	7	0
Favell, Bousfield and Co. for Slops	374	15	8
Reeve and Green, for Proviſions	550	14	1
John Wright, Blackſmith	149	1	6
Duncan and Brown, for Flour, Meal, &c.	42	15	9
Samuel Burchfield, for Rope	5	8	10
William Tucker, Waterman	19	15	0
Solomon Huffam and Co. Ship Carpenters	80	18	0
William Edwards, for Cooperage	169	13	10
Robert Elliot, Pilot	17	2	0
Thomas Everingham, for Fiſh	20	2	0
Thomas Heſlop, for Fiſhing Lines	8	14	0
James Ive, Joiner	119	4	0
John Shelton, Plumber	38	0	0
Elizabeth Farbridge and Son, for Bread	2	18	9
Gawen Sholter, for an Organ	10	15	6
Cox, Curling and Co. Shipwrights	610	14	0
Thomas Gutterſon, for Beer, Porter, &c.	15	1	0
John Wellford, Sail-maker	267	17	0
Henry Newton, for Wine, Spirits, &c.	136	16	7
John Jones, for Buoy, Grappling Irons, &c.	5	11	3
	5070	0	6

	£.	s.	d.
Brought forward	5070	0	6
William Sims and Son, for Cables, &c.	438	15	0
William Saville and Son, for Sheathing	251	11	0
Bryan Courthope, Boat-builder	26	7	4
William Chriſtie, for Biſcuits	68	13	5
John Furlong, Gunſmith	6	11	0
George Bowley and Son, for Paint, Oil, &c.	51	18	10
Anley, Birch and Co. for Cannon and Gunners Stores	83	10	2
James Cooper, for Tripe	33	0	0
P and W. Melliſh, for Proviſions	88	7	10
D. Bennet, Brazier	15	15	9
John Boulcott, for Deals	6	0	0
Richard Medley and Son, for Coals	23	19	6
Crawſhay, Son and Co. Iron-founders	140	10	0
John Thornton, Ship-chandler	104	9	0
Curtis and Clarke, for Bread	129	1	0
Gardner and Bagnall, for Canvas	136	9	0
William Heather and Co. for Charts	4	15	6
R. Dowding and Co. for Porter	55	11	6
W. Moſeley, Stourbridge, for Hardware, &c.	14	19	4
Clement and Co. for Shoes	27	19	11
Mr. Broughton, Miſſionary, advanced him	20	0	0
Mr. Dickie, on Account of D. Millar, Miſſionary	9	0	0
Rev. Mr. Wilks, being the Amount of ſundry Diſburſements made by him on behalf of the Society, as by Accounts delivered	822	0	1
Rev. H. Mends, paid him on Account of William Stanton, Carpenter of the Duff	6	16	6
Rev. Mr. Greatheed, for Books purchaſed by him for the uſe of the South Sea Miſſions	8	12	0
Rev. Mr. Jerment, for ſo much expended by him on Account of Mr. Buchanan, Miſſionary	3	5	5
Rev. Mr. Platt, for Payments made by him on Account of the Society, as by Bills delivered	29	3	9
Rev. Mr. Brookſbank, advanced him on Account of the Miſſionaries to the South Seas	21	0	0
Rev. Mr. Waugh, for expences incurred on Account of the Society	1	16	0
Rev. Dr. Haweis, for Diſburſements made by him on behalf of the Society, as by Accounts delivered	16	10	0
Rev. Mr. Eyre, for do. do. as by Accounts delivered	61	13	0
——— his Expences as Secretary to the Society	12	17	6
Rev. Mr. Love, paid him for Poſtages	0	4	6
Dr. Hamilton, the Amount of ſeveral Accounts diſcharged by him	42	18	0
Mr. R. Cowie, for Diſburſements made by him on behalf of the Society, as by Accounts delivered	29	15	6
Mr. Kay of the Caſtle and Falcon, for a Room for the uſe of Committees ſundry times	16	8	0
For Coach-hire of Miſſionaries to Portſmouth	9	0	0
For Carriage of Sundry Packages for the Miſſionaries from the Country, and a variety of other ſmall Charges	21	17	6
Dr. Burckhardt, for Foreign Poſtages	2	3	0
Thomas Conder, for Engraving	1	5	6
Eleanor Kennet, for inſtructing Mrs. Leveſque in the Science of Midwifry	5	5	0
Mr. Lee, Collector to the Society, his per. Centage	62	10	0
——— for a Minute Book	0	10	6
Pelican Life Inſurance Office, for One Year's Inſurance on the Life of Rev. Mr. Howell, Superintendant of the Miſſion to the South Seas 68 8 6			
Deducted by order of the Directors as a Gift to the Society 2 10 0	65	18	6
Thomas Wilkinſon, for Premium of Inſurance on 2350l. on Account of the Duff's Freight from China to London	202	5	6
Sierra Leone Company, on Account of the Foulah Miſſion	190	4	6
	£441	5	10

				£.	s.	d.
			Brought forward	8441	5	10
Meſſrs. Rainier and Whitaker, for ſundry Articles of Hardware purchaſed by them	25	11	6			
Deduct Donations made by Meſſrs. R. and W.	10	0	0			
				15	11	6
Mr. Ranier, for Diſburſements made by him on Account of Miſſionaries and Seamen, as by Account delivered			—	116	19	0
Captain Robſon, advanced him	25	0	0			
In Dollars	259	0	5			
				275	0	5
Mrs. Robſon, advanced her at ſundry times			—	60	0	0
Mr. Locker, for Attendance at Haberdaſhers Hall, &c,			—	3	4	2
P. Chriſtie, for do. at Scots Hall, &c.			—	0	18	5
John Curtis, for Paper for printing the Miſſionary Voyage			—	484	15	0
M. Rooker, for 6 Drawings for do.			—	18	18	0
Mr. Landſeer, for engraving the Plates for do. —			—	168	0	0
Thomas Pedder, for printing 12,600 Impreſſions of do.			—	64	5	0
Mr. Arrowſmith, for engraving the Maps —			—	41	16	9
William Favell, for boarding 1900 Copies of the Voyage, &c.			—	87	1	8
Mr. Smirke, on Account of his Painting of the Interview between the Natives and the Miſſionaries at Otaheite			—	250	0	0
Mr. Walker, for a Frame to do. —			—	44	10	0

Diſburſements on Account of the Miſſion to the South of Africa.

Dr. Vander Kemp, for the purchaſe of Dollars taken with him	200	1	4			
Ditto. for Proviſions for himſelf and Three other Miſſionaries, during their Paſſage to the Cape of Good Hope	80	0	0			
Dr. Hamilton, the Amount of ſundry Accounts diſcharged by him on behalf of this Miſſion	12	1	0			
Joſeph Watkins, for a Quadrant	5	5	0			
James Bagſter, for a Marquee and Valize	19	18	9			
J. Rea and Sons, for Guns, Fowling Pieces, &c.	29	2	4			
Samuel Parker, for Retorts	0	10	9			
James Trimbey, for Beads	1	16	0			
George Offer, for Polyglot Teſtament	1	18	0			
J. Snart, for Thermometer, Barometer, Tubes, &c.	2	5	0			
G. Fell, for Fancy Buttons	1	0	0			
John and George Deane, for Hardware	3	10	6			
Thomas Meymott, for Four folding Chains, &c.	2	3	0			
John Grant, for a Chronometer	28	0	0			
John Cuthell, for Books —	17	5	0			
Sriff and Whiteman, for Cutlery —	1	8	0			
James Rowe, for Vinegar —	0	14	0			
James Taylor, for Hats —	1	7	0			
J. Taddy, for Tobacco — —	15	10	0			
Favell, Bousfield and Co. for Slops —	16	10	3			
Fenn and Wickenden, for Haberdaſhery —	11	9	9			
Dr. Vander Kemp, for the Amount of ſundry ſmall Accounts diſcharged by him, as by Bills delivered	6	14	4			
				458	9	3
Rev. Mr. Hillyard, Miſſionary to Newfoundland, ſundry Diſburſements on his Account	49	9	0			
Supplied him with	31	10	0			
				80	19	0
Sundry monthly Payments of Seamens Wages and advances on Account thereof				152	9	6
Total Amount of Diſburſements carried to Account Current.				10764	3	6

Dr. the Treasurer of the Missionary Society.

June 1, 1799.	£.	s.	d.
To Balance of last Year's Account consisting of Bills not in course of Payment 311 17 0			
And Cash in hand 13 17 11			
	325	14	11
To Amount of Collections Donations and Subscriptions, as per the preceding List	5681	0	0
Received from the East India Company on account of Freight per the Duff	4100	0	0
Produce of Six Exchequer Bills Sold	1057	4	3
Do. 3881. presented by the Greenock branch of the London Missionary Society, and deposited in the Greenock Bank, bearing Interest 4 per Cent	398	15	1
Received from Mr. Chapman, on Account of the Copy Right of the Missionary Voyage, &c. 2000 0 0			
Discount allowed for prompt Payment 46 0 6			
	1953	19	6
Do. from Mr. H. Cox being the Balance of his Account with the Society	12	15	7
Do. from Oxley and Sims, for Extract of Hops returned them	3	0	0
Produce of Fowls received from the Country, sold	0	15	0
Profits on the Sale of the Print of the Ship Duff	3	0	6
To ½ Year's Dividend on 3500l. 3 per Cents.	52	10	0
To ½ do. do. on 6000l. 3 per Cents.	90	0	0
To 1 do. do. on 3300 new 5 per Cents	165	0	0
To do. do. on 3000l. 4 per Cents.	120	0	0
To do. do. on 1000. 5 per Cents.	50	0	0
To Balance due to the Treasurer	52	10	8
	14066	5	6

Per Contra Cr.

June 1, 1799.	£.	s.	d.
By Amount of Disbursements, as per the peceding Account	10764	3	6
By Cash for the purchase of 2500l. 3 per Cents. on the 20th of October	1256	5	0
By do. for the purchase of 12 Exchequer Bills, at Sundry times	2045	17	0
	14066	5	6

Audited June 19th, 1799, G. W. MERITON,
CHRISTOPHER SUNDIUS,
JOSEPH WILSON.

The following is an Account of the Public Securities belonging to the Society, which have been purchaſed at different Times in the Names of Four Truſtees.

£. 6000—3 per Cent. Conſols
3300—New 5 per Cents.
3000—4 per Cents. Conſols.

£. 1000———5 per Cents.
1000———in Exchequer Bills.

JOSEPH HARDCASTLE.

Particulars of ſuch Collections, Subſcriptions, &c. as have been received from the 1ſt of June (the Day on which the Annual Accounts were balanced) to the 1ſt of July, which will be alſo incorporated in the Liſt of Contributions for the next Year.

				£.	s.	d.
BROWNSON, Mr. R. Kingſton-upon-Thames				1	1	0
Brock, Mr. Chatham				1	1	0
Boyden, Mr. do.				1	1	0
Babington, Mr. do.				1	1	0
Blackhall, Rev. Mr. Berwick				1	1	0
Brown, Rev. Eben. Inverkeithing				1	1	0
Brownfield, Rev. J. Whitby, 2 yrs.				4	4	0
Beminſter, Col. at, Rev. Mr. Rogers				6	10	0
Blomfield, Mr. Henry, Dedham				0	10	6
Blomfield, Mr. John, ditto				0	10	6
Blomfield, Mr. Henry, Ardleigh				0	10	6
Clavering Book, Society there	2	2	0			
And friends	4	18	0			
				7	0	0
Conqueſt, Mr. G. Rocheſter				1	1	0
Clements, Mr. Chatham				1	1	0
Clunie, Mr. J. Caſtle-ſt. Oxford-Market				1	1	0
Collier, Miſs, Ballyieu, Scarbro', 2 years				2	2	0
Charles, Rev. Mr. Bala, Collections among the Welſh Methodiſts, by him						
Merionethſhire.						
Bala	15	14	6			
Dolgelley	16	12	6			
Barmouth	10	3	7			
Duffryn	5	11	5	81	11	9
Harlech	1	4	1			
Yſpytty	2	9	0			
Private Donations	6	8	0			
Montgomeryſhire.						
Llanlidler	5	16	6			
Llanbrinmair	1	6	2			
Cemas	1	2	1			
Mallwyd	1	5	2			
Mold, Flintſhire	13	18	9			
Crathern, Rev. Mr. Dedham				1	1	0
Dalton, Mr. Blackwall				0	10	6
Dixon, Mr. T. Netherby, Cumberl.				1	1	0
Eaſton, Rev. Mr. and praying Society, at the Meeting in Miles-lane, Cannon-ſt.				11	1	6
Exſhaw, Mr. Jabez, by Mr. Cook				0	10	6
Friend to the cauſe, by Rev. Mr. Alliott				2	2	0
Friends at Dedham				0	10	0
Friend, by Meſſrs. Birch, and Co.				0	10	6
Grant, Mrs. by Rev. Mr. Waugh				1	1	0
Gill, Mrs. Clapton, Hackney				0	10	6
				131	6	9

	£.	s.	d.
Brought forward	131	6	9
Goſling, Mr. Shacklewell	5	5	0
Graham, Mr. C. by Meſſrs. Birch and Co.	2	2	0
Gibſon, Mr. Hatfield-ſt. Surry-road	1	1	0
Golding, Rev. T. Croydon	1	1	0
Glaſcot, Rev. Mr. by Dr. Haweis	1	1	0
Hughes, Mr. T. Uſk, Monmouthſhire	5	5	0
Henſhaw, Mr. Wem	5	5	0
Hobkirk, Mr. Hackney	0	10	6
Hollich, Mr. Eben. Stratford	0	10	6
Hollich, Mr. John, jun. do.	1	1	0
Heaton, Mr.	1	1	0
Hodſon, Mr. G. Pentonville	1	1	0
Jowett, Mr. Benj. Clarence-Row, Camberwell	1	1	0
Jarrold, Mr. Manningtree	1	1	0
Law, Mr P. Chelſea	1	1	0
Larrock, Mrs. Deptford	1	1	0
Lawrance, Mr. Minories	0	10	6
Mullinger, Mr. Chatham	1	1	0
Mackley, Mrs. Bellevieu, Scarbro', 2 years	2	2	0
Maynard, Mrs. Croydon	1	1	0
Newport, Iſle of Wight, Collection there, by Rev. Mr. Potticary	35	4	9
Parry, Mrs. Peckham	1	1	0
Rawlins, Mr. Rotherhithe	1	1	0
Rock, Mr. J. Birmingham	0	12	0
Rudkin, Mr. John, Bromley	0	10	6
Sacket, Mr. Henry, Rotherhithe	2	2	0
Stephens, Mr. Chatham	0	10	6
Slatterie, Rev. Mr. ditto	1	1	0
Sanderſon, Mr. J. Berwick	2	2	0
Strang, Mr. J. W. 2, Biſhopſgate ſtreet	5	0	0
Spurgeon, Mrs. Dedham	0	10	6
Somerville, Rev. John, Sunderland	1	1	0
Thornton, Henry, Eſq M P.	10	10	0
Tunbridge, Kent, Collection made there on occaſion of a Sermon preached by Rev. John Towers	7	0	6
Venables, Mr. G. of the Mint	1	1	0
W. N Tweedmouth, Durham	1	1	0
W. D. by Mr. Shrubſole	1	1	0
Wiſeley, Mr. Chatham,	0	10	6
Whillans, Mr. G. Caſtle-ſt. Oxford-Market	0	10	6
Waugh, Rev. Alexander, Saliſbury-place	1	1	0
	£. 239	1	0